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THE LIFE OF CHRIST

A BRIEF OUTLINE FOR STUDENTS

By UMPHREY LEE

AN ABINGDON-COKESBURY GOOD BOOK



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A BRIEF OUTLINE FOR STUDENTS

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By
UMPHREY LEE
LUCIUS H. BUGBEE and C. A. BOWEN
Editors

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PREFACE

THE general purpose of this little volume is determined by the object of the series to which it belongs. One or two statements as to the writer's viewpoint should be made, however, in order that the reader may understand the reasons which underlie the choice and arrangement of materials.

In the first place, the writer believes that the first duty of all students of the Bible is acquaintance with the sources themselves. Almost every preface to works of this sort contains a truism which is here repeated only because it is so much neglected: The object of books about the Bible ought to be to help the student to read his Bible intelligently and, one may add, with pleasure.

In the second place, such a book as this cannot be merely a paraphrase of Biblical stories. No matter how firmly one holds to the conviction just stated, the selection and arrangement of Biblical material will be governed by the writer's views as to the nature and relations of the Biblical accounts themselves. For example, the present writer has

PREFACE

presented the Life of Christ in broad outline, supplemented by pictures of Jesus' work and his relations to his contemporaries, because such a presentation seems the only possible one in the light of our present knowledge of the New Testament.

Naturally, this little book can lay no claim to originality, but if the organization of material and manner of presentation help any reader to a new sense of the reality of that Life which is the subject of our Gospels, the writer will be fully satisfied.

THE AUTHOR.

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INTRODUCTION

THE author of this volume makes no attempt to present the events of our Lord's life in chronological order. Instead he has adopted the plan of giving independent treatment to each of the several periods of his ministry with a view to making each stand out in bold relief, with only general suggestions as to how these periods are related one to another.

While it is impossible to construct an absolutely reliable Harmony of the Gospels, New Testament scholars have reached certain general conclusions in regard to the succession of events in the life of Jesus which ought to be in the possession of every student of the Gospel. We recommend, therefore, that those who would make the most effective use of this volume secure some good Harmony of the Gospels and keep it constantly before them while seeking to follow the author in his presentation and interpretation of the various narratives.

One of the best recent Harmonies is that of Prof. A. T. Robertson, published by the George H. Doran Company. The probable order of events in the life of our Lord as given in this Harmony is as follows:

INTRODUCTION

1. The birth and childhood of the Baptist and of Jesus, B.C. 7 to A.D. 7.
2. The beginning of the Baptist's ministry, A.D. 25.
3. The beginning of our Lord's public ministry, A.D. 26.
4. The great Galilean ministry (Chapters 3 and 4), A.D. 27-29.
5. Special training of the twelve in districts around Galilee, from the Feast of the Passover to the Feast of Tabernacles, A.D. 29.
6. Later Judean ministry, from the Feast of Tabernacles to the Feast of Dedication, A.D. 29.
7. Later Perean ministry, from the Feast of Dedication, A.D. 29, to the last journey, A.D. 30.
8. The last public ministry in Jerusalem, from Friday before the Passover to Tuesday of Passion week, A.D. 30.
9. The arrest, trial, crucifixion, and burial of Jesus, Friday of Passion week, A.D. 30.
10. The resurrection, Sunday morning of Passion week, A.D. 30.

Keeping this chronological table in mind, the student will be enabled by observing the hints given by the author to determine with a reasonable degree of accuracy the period to which the events severally belong and how they are related to one another.

THE EDITORS.

THE LIFE OF CHRIST A BRIEF OUTLINE FOR STUDENTS

CHAPTER I

THIRTY YEARS

THE BIRTH OF JESUS

"Now the birth of Jesus was on this wise." Thus Matthew begins his account, and he tells of wise men from the East who followed a star to the manger where the young child lay. Luke tells of the annunciations which preceded the birth of Jesus and of angels who sang to shepherds in a field. Perhaps the best statement of the Christian reason for belief in the virgin birth is by Prof. H. R. Macintosh in his article on "The Person of Christ." "The present writer can only say that to him supernatural conception appears a really befitting and credible preface to a life which was crowned by resurrection from the dead." Our contemporaries argue about the virgin birth; the early Church sang

about it. Some of the noblest of our Christian songs are in Luke's "Gospel of the Infancy"—the "Benedictus," the "Gloria in Excelsis," the "Magnificat," the "Nunc Dimittis"—hymns which have been sung for nineteen hundred years. The Christian era began, as some one has said, in a burst of song.

But there is another side to the story. Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." An Italian writer has rightly insisted that this was a real stable, not the clean, airy porticos painted by artists, nor the "Holy Stable" erected in some churches at Christmas time. The family into which Jesus was born was one which offered the sacrifice of the poor, a pair of turtledoves or two young pigeons. To understand Jesus one must remember those aspects of his life which caused the first great theologian to declare that for our sakes he became poor.

THE LAND

We who date our letters from the birth of Christ, who know the history and importance of the Christian Church, have difficulty in realizing the significance of such simple facts. We cannot easily

picture him in the common environment of his day. But we must do just that if he is to be real to us, and we may well start with the country in which he lived. Palestine, by virtue of the Hebrew gift to the world, is ranked with Greece and Rome as a cradle of the world's culture. But if we understand the story of the life that has contributed most to this high estimation of Palestine, we must know the country as contemporaries of Jesus knew it.

If we take a map of the Mediterranean lands, we shall see, at the far eastern end of the Sea, a little strip of territory no larger than the State of New Jersey. This is Palestine, to use the Roman name. One notes, in looking at the map, that Palestine lies between Asia Minor and Egypt. Around it were once the great nations of the world—Egypt, Assyria, Babylonia, all at one time or another dominant powers. The caravans of the ancient world followed the highways through this little country, north and south. "Doubtless this was why the prophets were so well informed concerning the world's affairs of their day."

The southern portion of Palestine, to the west of the Jordan, was known in the time of Jesus as Judea. The principal feature of Judea is its rocky plateau. To-day the rocks and hills seem barren

and unfruitful, but in ancient times the vine and the fig yielded their sweetness, and the hills were grazing places of many flocks.

To the north of Judea, along the course of the central mountain range, was Samaria, the scene of some of the events in Jesus's ministry. Yet farther north was Galilee. The northernmost portion of Galilee is in the higher mountain district, while the southern part is hill and plain. Here is the Lake of Galilee and here were the towns named in the Gospels, such as Capernaum and Bethsaida. Josephus, the Jewish historian, speaks in extravagant terms of the fertility of the soil and of the size of the towns and villages.

Such were the main divisions of Palestine in the first century of our era. Judea was the stronghold of Jewish religion. The capital, Jerusalem, was the city of the temple, whither the people went up at the times of the great feasts. The northern district was known, on the other hand, as "Galilee of the Gentiles." It contained not only Jews, but many of other nations, and the Jews of Galilee were, in consequence, more in touch with the outside world and its influences than were their brethren of Judea. The Judeans on their part were somewhat supercilious in their attitude toward the Galileans. The

proverb, "Can there any good thing come out of Nazareth?" is doubtless a reflection of this attitude.

During the first century A.D. all Palestine was under Roman domination. True, there were native kings, as the Herods, but Rome was supreme. After the death of Herod the Great, about 4 A.D., his sons were set up over the various parts of Palestine, but Judea was soon put directly under a Roman governor, and, although native princes were allowed to remain in the other sections, their power was only nominal. Rome was dominant. Such was the country in which Jesus was born.

THE HOME IN NAZARETH

Jesus's birth was at Bethlehem, owing to the enforced journey of his family to register at the ancestral home in a census taken by the Roman government. The actual home of his boyhood and young manhood was Nazareth, a little town on the northern border of the Plain of Esdraelon, a plain cutting through the central mountain range and forming the southern boundary of Galilee.

Nazareth was a town of no reputation or even of a bad reputation, if the proverb quoted above is to be so interpreted. But there was much to stir the imagination of the child of Nazareth. Some of

the greatest names of Israel are associated with the Plain of Esdraelon. Deborah and Barak, Gideon, Saul, and Josiah, all fought battles in this plain. To the west stood Mount Carmel, reminding the observer of Israel's brave prophet and his challenge to the priests of Baal. To the east, the Plain extended almost to the Jordan, the river which runs through so much of the history of the Hebrews. Let us try to picture the home life of the Child, brought up in sight of the ancient shrines of his people.

Of the home in Nazareth we have little direct information. We know that there were at least seven children in the family, and we know the names of the brothers of Jesus—James, Joses, Judas, and Simon. From the same source (Mark 6:3. See also Matthew 13:55-56) we learn that Jesus was a carpenter. This was the trade of Joseph, and, since Joseph is not mentioned in the Gospels after Jesus is twelve years old, we may infer that Jesus continued the trade after Joseph's death. Doubtless the eldest brother had to support the widowed mother and her younger children.

Although little is told us directly about the home life of Jesus, we may learn much from the reflections of early experiences which appear in his later

sayings. In the parable of the Importunate Friend (Luke 11:5 f.) the householder whose slumbers are disturbed does not need to rise to answer the door. He conducts a conversation with his neighbor from the bed which he shares with his children. This is not a large house, and its furniture is simple. After dark, one lamp, rightly placed, sufficed to give light to all in the kind of house in which Jesus lived. The streets and market place in which the children play their games of pretense by day (now marriage and now funerals engaging their attention) become the outer darkness when night falls; for there are no windows through which the lamps shine and no street lighting. If you are without, you must carry your own lamp, and woe betide you if you forget the oil.

EDUCATION

The education of Jesus was doubtless the same as that of other Jewish boys of his class. Religious training in the home was emphasized by the Jews. By means of symbols and dramatic representation the great facts of Hebrew history were taught to the children. (Deut. 6:20-25 and Exod. 12:26-27 give examples.) The laws of God, as set forth in the Hebrew Scriptures, were also a part of this

instruction. The Jews claimed that their children knew the Law as well as they knew their names.

In Jesus's day the synagogue was the scene of much of the instruction of the child. In addition to the Sabbath services, when the child would hear the Scriptures read and interpreted, there were elementary schools where children were taught to read, and possibly to write and to solve simple problems in arithmetic. That Jesus learned well the Scriptures is attested by his free and happy use of them in the days of his public ministry.

There were higher schools which corresponded to our theological seminaries. Jesus did not attend these. During the years when he might have attended such a school, he was doubtless taking care of a widowed mother and six or seven younger brothers and sisters. John tells us that certain Jews at Jerusalem expressed surprise at Jesus's teaching, since he had not attended one of these higher schools. "How knoweth this man letters, having never learned?" (John 7: 15.)

Jesus's education was not all formal. What "long, long thoughts" were his in the years of boyhood we do not know. He must have meditated much on the history of his people, many of whose heroes had lived and wrought in places near his own

home. Then there must have come to his attention the messengers of a bigger world who passed through prosperous Galilee. "Across Esdraelon, opposite to Nazareth," wrote Sir George Adam Smith, "there emerged from the Samarian hills the road from Jerusalem, thronged annually with pilgrims, and the road from Egypt with its merchants going up and down. The Midianite caravans could be watched for miles coming up from the fords of Jordan; and . . . the caravans from Damascus would round the foot of the hill on which Nazareth stands. Or if the village boys climbed the northern edge of their hollow home, there was another road within sight, where the companies were still more brilliant—the highway between Acre and Decapolis, along which the legions marched, and princes swept with their retinues, and all sorts of travelers from all countries went to and fro." There was much from this outer world which could be heard in the streets of Nazareth. "Many Galilean families must have had relatives in Rome; Jews would come back to this countryside to tell of the life of the world's capital. . . . The customs, too, of the neighboring Gentiles—their loose living, their sensuous worship, their absorption in business, the hopelessness of the inscriptions on their tombs, multitudes of

which were readable (as some are still) on the roads around Galilee—all this would furnish endless talk in Nazareth, both among men and boys.”

One other influence upon the growing child cannot be left out of account. Aside from formal teaching, there must have been deep impressions made upon him by the life and love of the little Nazareth home. Nothing is said about it directly in the Gospels, but there is much in the use that Jesus makes of the name “Father.” True, the prophets had used the expression, and it was not unknown in later Judaism, but there is a ring to its use by Jesus which points to a home life where the head of the house was one whom a child could love. There is similar evidence of home influence in the one story of Jesus’s childhood which is left to us. At twelve years of age, Jesus went up with his mother and Joseph to Jerusalem, and, becoming separated from them, remained there after they had started home. His mother, worried and anxious as any mother would be, rebuked him when she at last found him in the Temple court listening and taking part in one of the Temple schools. Jesus answered: “How is it that you sought me? Knew ye not that I must be in my Father’s house?” The

youth could not understand how his mother could expect to find her son anywhere else than in the house of God. What a tribute to the little home in far-away Galilee!

YOUTH AND YOUNG MANHOOD

Of the years from twelve to thirty we know nothing save that Jesus seems to have worked at the carpenter's trade. The silence of the Gospel stories indicates that there was nothing spectacular about these years. His fellow-townsmen evidently looked upon him as a normal young man. But there is some indication that Jesus even then was accustomed to take the leadership in religious matters. When he returned to his home town, after he had begun his ministry, we are told that "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." (Luke 4:16.) This may mean that he had been a ruler in the Nazareth synagogue before moving to Capernaum.

We shall need to divest ourselves of some modern notions if we are to understand the exact status of this young carpenter in the far-away Galilean world of two thousand years ago. Social distinctions based on occupation were not so hard and fast

among the Jews as they are among us. There were rich and poor, educated and uneducated as with us; but there was a more healthful attitude toward labor. Every Jewish father was exhorted to teach his son a trade, as Paul's father seems to have taught the future apostle to make tents. The greatest of Israel's heroes came from humble occupations. Saul was called while looking for lost asses; David came into fame when he was yet a simple keeper of sheep. We shall see that Jesus had to meet an intellectual and social snobbishness not different from the attitudes of some in our own day, but to the Jewish people as a whole there was nothing incongruous in the idea of a carpenter being also a prophet.

We have sketched briefly the simple and meager facts that history gives in the life of Jesus until that time when a voice was heard in the wilderness proclaiming the approaching day of the Lord. With the appearance of a new prophet in the wilderness of Judea and his relation to Jesus we have next to do.

SUGGESTIONS FOR STUDY

1. Students will find it very helpful to familiarize themselves with a good map of Palestine in the first century. Find all the pictures of Palestinian scenes

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which are available. Nothing else will so help to make the story real.

2. Collect all the passages in the Gospels (Matthew and Luke) which refer to the first thirty years of Jesus's life.

3. Compare Judea and Galilee as to topography and inhabitants. What information do you get from Mark 14:70?

4. Read Luke 7:32 and Matthew 13:3-8, 33, 45. Do they tell you anything about Jesus's childhood?

CHAPTER II

JESUS AND JOHN

JOHN THE BAPTIST

THE beginning of Jesus's public life is in each Gospel associated with the ministry of John the Baptist. Luke introduces his account of Jesus's ministry with the words, "Now in the fifteenth year of the reign of Tiberius Cæsar . . . the word of God came unto John the son of Zacharias in the wilderness." Who was this man, and how did his work introduce the ministry of Jesus?

Luke's words fix the date of John's mission as about 25 A.D., and the place as the wilderness country southeast of Jerusalem.

In his concise fashion, Mark tells us that "John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey." (Mark 1:6.) His garb and manner recalled the ancient prophets. Two of them, Amos and Jeremiah, had lived, for a time at least, in this wilderness in which John spent his years of prepara-

tion. John's message, too, resembled the stern, uncompromising philippics of the older prophets. He came calling men to repentance. "Repent ye," he said, "for the kingdom of heaven is at hand." (Matt. 3:2.) The fact that one has been born a Jew will not insure entrance into this coming kingdom. A man must repent of his sins and bring forth the fruits of repentance,—generosity, honesty, and truthfulness. As a sign of their fulfilment of the condition of repentance men were baptized by John. This baptism was perhaps suggested by the Jewish custom of baptizing proselytes to Judaism. The baptism of John was a sign that entrance into the kingdom of God was by "repentance toward God and deliberate self-consecration to his kingdom."

JOHN'S INFLUENCE

At the beginning of our study of John we are met by the fact of his popularity. We read that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan." (Matt. 3:5.) That Jesus heard of his work is evidence that even Galilee had news of the movement. How shall we explain this intense interest in the preaching of an obscure man in the hill country of Judea?

We have already said that in his appearance and message John suggested the ancient prophets. This in itself would create deep concern in the minds of all who were really interested in the religious welfare of the Jewish people. But John's resemblance to the ancient prophets went deeper than the mere incident of dress and manner. His message was a proclamation of the Kingdom of God. In this idea lay the secret of John's popularity, a popularity which continued even after his death. (Mark 11:32; Matt. 21:36; Luke 20:6.)

THE KINGDOM OF GOD

The Hebrew prophets had looked forward to a time when God should rule his people, and they should no more turn away from him. Then would the mountain of the Lord's house be established in the top of the mountains, and all people should go into it. Perhaps by a good many Jews this coming rule of God was thought of as political domination of the Gentiles by the Jews. Others seem to have thought only of the perfect accomplishment of the will of God. But always the ideal was the reign of God.

Sometimes this reign was expected to come by the sudden, immediate intervention of God by

means of his holy angels or by means of his Messiah. In books written between the periods of the Old and New Testaments we find much concerning this coming of the kingdom. Occasionally the Messiah is represented as a great conqueror who will put all enemies under his feet. He is to overthrow the Gentiles and rule them with a rod of iron.

All this expectation was real enough to the Jews of Jesus's time. Some who expected the kingdom to be brought in by force were willing enough to listen to revolutionaries, for the Jews have not always been a peaceful people. In the period of the New Testament, revolt followed revolt until finally Jerusalem was destroyed by the Romans in 70 A.D. Many of these revolutionaries seem to have come from Galilee. (See, for example, Acts 5:37.) Those who thus expected political deliverance would naturally be excited by the voice of a prophet proclaiming that the kingdom of heaven was at hand.

Others did not look for a political upheaval. They were interested in the coming reign of God, but they did not expect to see it achieved through human agency. As a recent writer on the Pharisees remarks, "They differed from the Zealots (those who expected political liberty, and were willing to fight for it) in holding that belief as a pious hope,

not as a call to action." These would be interested in John's message, since they expected the kingdom, but they might be suspicious of his possible effect upon the revolutionary element. They would also resent John's disregard of established authority and the recognized religious leaders of the nation.

The priestly element of the nation would not be so stirred by the preaching of the kingdom. They would suspect John as a renegade—for he was of priestly family himself—who was but echoing the words of older prophets who had attacked the sanctuary and its worship. The Sadducees, to which group the high priestly families belonged, were the élite of the Jews, who would look with scorn upon the rough prophet of the desert. They would, moreover, have a thoroughly secular distrust of such enthusiastic religion as John represented, and would resent the disparagement of respectability and authorized religion which made up no small part of John's preaching.

The common people—that is, the mass of the people who were neither Pharisees nor Sadducees nor Zealots—seem to have heard John with eagerness. The socially inferior, rough soldiers, outcasts, and taxgatherers, hated servants of a hated government, came to him to inquire eagerly about

the kingdom which he heralded. To them John was a prophet. (Mark 11:32; Matt. 21:26; Luke 20:6.) The kingdom for which they looked was one of justice and good will for the underprivileged, and John was at one with the older prophets in championing the cause of the poor.

THE MEETING OF JESUS AND JOHN

To the little home in Nazareth came word of this new prophet preaching in the hill country of Judea. The prophet was a cousin of the carpenter of Nazareth, and this fact would add to Jesus's interest in the prophetic revival in Judea. But mere curiosity or even interest in the activities of a kinsman could not have been the principal attraction which drew Jesus to the Jordan. We know that he had for long been steeping himself in the Old Testament. Almost eighteen years before he had told his mother that he belonged in his Father's house. He, too, was to be a preacher of the kingdom of God, and he could not sit quietly in the carpenter shop at Nazareth when his kinsman was calling men to take part in the coming kingdom.

At the height of the wilderness ministry, Jesus appeared among the crowds who waited upon the Baptizer's preaching. John was proclaiming the

kingdom, but he was also disclaiming his own leadership in that kingdom. He thought of his own work as preparatory to the work of one who would follow him. This one would baptize "with the Holy Ghost and with fire," a symbol of the Spirit of God. He would be of such preëminence that John, in comparison, would be as a servant. Did John also expect that this one of whom he was but the forerunner would at once introduce the longed-for kingdom of God by some supernatural means? We cannot tell, but there are words which suggest this, and John's hesitation at a later day, when he heard that Jesus was only preaching and healing, would seem to bear out the supposition. At any rate, at this time John hailed Jesus as one whom he was not worthy to baptize, and as the one whom he was sent to announce.

THE BAPTISM OF JESUS

Jesus asked baptism of John, and Mark tells us that the Baptizer demurred. Jesus insisted, saying: "Thus it becometh us to fulfill all righteousness." (Matt. 3: 15.) Jesus recognized in John the herald of the kingdom, and he accepted the herald's work as preparatory to his own. He did not come confessing sin, but, by the formal sign of baptism, entered into John's movement, basing his own ministry

upon the prophetic ministry of the wilderness preacher. In later days Jesus told his disciples that John had been the preparatory messenger of the Messiah. (Matt. 11:14; cf. Mal. 4:5.)

We have said that Jesus identified himself with John's mission, but we must recognize that the baptism meant more than this. It was one of the crucial moments in Jesus's history. What did the experience of the baptism mean to him? The Evangelists tell us that at this time the Spirit of God came upon him, and he became aware of the special favor of the Father. Was this the first time that Jesus was sure of his special mission? Many have believed so. Others think that he had already become clearly conscious of his unique relation to the Father when he appeared in the temple at twelve years of age. However this may be, from this moment Jesus went forth to his work, which was to end about three years later on the skull-shaped hill outside the walls of Jerusalem. He was no longer the carpenter; henceforth he was the Messiah.

THE TEMPTATION

The immediate sequel of the baptism was that strange experience that we call "The Temptation." Our stories of the Temptations must have come from

Jesus himself; no other was there to report. They are doubtless his concrete interpretation of an inner struggle which grew out of the great experience of baptism. The Epistle to the Hebrews teaches us that Jesus was not without moral struggles; he was "tempted in all points like as we are."

But what was the nature of this inner struggle? At the baptism Jesus was assured of the favor of the Father, and he knew that his time had come. It would be reasonable to expect that his experiences immediately following that baptism would be connected with his mission.

We have pointed out that there were varying views of the kingdom of God held by his fellow Jews. We cannot be altogether sure of contemporary opinion about the Messiah; but we may safely assume that those who thought of the kingdom as a political reign, to be brought about by political revolution or by supernatural interference, would think of the Messiah as a military hero. They would expect him, if they expected him at all, as the leader of political revolution or as a great magician descending from the clouds. But with these views Jesus could have no sympathy.

We may suppose that he had thought these matters

out during his silent years. Already he knew the kind of kingdom that was to come and the kind of Messiah who would bring in that kingdom. But with the baptism his conviction that his time had come brought before him once more, in an intense form, all the problems of his mission. In the period in the wilderness, the same wilderness in which John had spent his preparatory years, Jesus fought out the final battle over the kind of Messiah he was to be.

JESUS THE MESSIAH

To understand the nature of Jesus's temptation, one must understand his conception of the Messiahship. Perhaps we can find a clue to his thinking. When he was baptized a voice from heaven was heard saying: "Thou art my beloved Son, in whom I am well pleased." This is plainly an echo of Isaiah 42: 1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him." When Jesus read in the synagogue at Nazareth, it was again Isaiah from which he read, and when he sent John a message to confirm his faith, it was a message from Isaiah. Clearly Isaiah was much in Jesus's mind when he

pondered his own mission. What was Isaiah's conception of the Messiah?

If we turn to the latter part of the book of Isaiah, we shall find here a conception of redemption through suffering which must have been new to the world when the words were written. We do not need now to discuss the question as to whether these latter chapters of Isaiah referred originally to the Jewish nation or to an individual. Let us read a part of the great fifty-third chapter of Isaiah in Professor Moffatt's translation, in order that the poetic form in which it is rightly cast may bring the meaning the more clearly to our minds.

He was despised and shunned by men,
a man of pain, who knew what sickness was :
like one from whom men turn with shuddering,
he was despised, we took no heed of him.
And yet ours was the pain he bore,
the sorrow he endured !
We thought him suffering from a stroke
at God's own hand ;
yet he was wounded because we had sinned,
'twas our misdeeds that crushed him ;
'twas for our welfare that he was chastised,
the blows that fell to him have brought us healing.

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Like sheep we had all gone astray,
we had each taken his own way,
and the Eternal laid on him
the guilt of all of us.

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Therefore shall he win victory,
he shall succeed triumphantly,
since he has shed his life-blood,
and let himself be numbered among rebels,
bearing the great world's sins,
and interposing for rebellious men.

This was the picture of the method of redemption which appealed to Jesus. His people were to be saved, not by a worldly conqueror, not even by a supernatural intervention of God in the form of some angelic leader, but by the Anointed One giving himself for his people. "The Son of man hath not come to be ministered to, but to minister, and to give his life a ransom for many."

One of the sanest of contemporary students of the New Testament thus expresses himself in regard to Jesus's view of his Messiahship in a passage to which this study is much indebted:

"It is clear that Jesus thought of himself as the Servant of Jehovah, whose miseries and sufferings are

delineated in the latter part of the book of Isaiah, and it was on that book more than any other in the Old Testament that his conceptions are formed. . . . The original Messianic idea depicted a king and a conqueror, . . . but when Jesus, reading with his clear and penetrating mind, modeled his thoughts on the conception of the Servant of the Lord, new ideas came in of suffering, death, redemption, and the full meaning of the work of the Messiah began to be realized." *

If this be the true key to Jesus's idea of his own mission, then we are prepared to understand something of the nature of the struggle which took place in the days succeeding his experience at the Jordan.

The first two temptations, as given both by Matthew and Luke, begin with the formula, "If thou art the Son of God." What can this mean except that Jesus was tempted to doubt his Messiahship? How could he be sure that he was the Messiah when his only evidence was his inner convictions, and his contemporaries held directly contrary views of the Messiah to those upon which he was going to stake his all? Very naturally, then, Jesus was

* *The Life and Teaching of Jesus the Christ*, by Rev. Arthur C. Headlam, Bishop of Gloucester, New York, 1923. From pages 305-6.

tempted to abandon his own conviction as to the nature of his calling, and trust rather to the interpretation of others. He was tempted to believe that the test of the Messiahship was ability to provide material comforts for himself and others, perhaps to lead his people to their coveted independence and prosperity. But Jesus's own faith triumphed; he dared to trust the "word" which he heard at the Jordan. "Man shall not live by bread alone," was his reply, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

3 But what if the people who waited for the coming of their Messiah in the air were right? Perhaps it would be better to distrust the voice that assured him of his sonship and of the pleasure of the Father in his course, and expect rather the miraculous help of the angels. Again Jesus triumphed. He would not make trial of the Father, whose word is enough.

2 Finally, the whole force of the temptation was concentrated in the great test: must he be the Servant? Was Isaiah right? Must the Messiah not triumph, but suffer for his people? At a later time, Simon Peter tried to persuade Jesus that he did not need to suffer, and the Master recalled in a moment the temptation of the mount. "Satan," he said to Peter, "get thee behind me." He would not have the old

temptation renewed. In the wilderness Jesus won his victory and clung to his assurance that the triumph of the Messiah was to be gained at the price of suffering. "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.)

The mission of John culminated in the baptism of Jesus, for Jesus went from the baptism to his work as the Anointed of God, a Messiah, not after the popular expectation, but as one who should recall to men's minds the Suffering Servant of the Old Testament and who should live and die that he might save his people from their sins.

SUGGESTIONS FOR STUDY

1. If possible, read Josephus's account of John in *Antiquities of the Jews*, Book XVIII, Chapter V. Remember that Josephus was not a Christian, but a Jew who was born three or four years after Jesus was crucified.

2. What did the Jews mean by the kingdom of God?

3. Read the article on "Messiah" in some good Bible dictionary.

CHAPTER III

THE GALILEAN MINISTRY—I

BEGINNINGS IN JUDEA

FOLLOWING the temptation, Jesus pursued for a while a ministry very similar to John's. The fourth Gospel tells us that this work was ended when Jesus heard that his work was being compared with John's, to the discredit of the latter. (John 4: 1-3.) In the same chapter we are told of a journey northward through Samaria and of the woman whom Jesus met at Jacob's well. From Mark (1: 14, 15) and Matthew (4: 12-17) we learn that Jesus began his Galilean work when he heard that John had been imprisoned by Herod.

John had rebuked Herod for his notorious profligacy, and Herod had imprisoned him, perhaps in the fortress of Machærus east of the Dead Sea. Josephus tells us that Herod feared that John's preaching might result in some popular uprising. The two explanations are not inconsistent, and we may suppose that John was in many ways a disturbing element

in the corrupt Herod's territory. The enmity of Herod and the high regard of Jesus are both evidences of the greatness of John.

LENGTH AND LOCATION OF MINISTRY

The Galilean ministry upon which Jesus entered at this time occupied the greater part of his public life. The exact length of this ministry we cannot now determine. There are some slight indications of time in the Synoptic Gospels (Matthew, Mark, and Luke). We are told that the feeding of the five thousand took place at the time of "green grass," which could only have been in the spring (Mark 6: 39). The confession at Cæsarea Philippi "must have taken place before the winter, when the slopes of Hermon would be covered with snow." The ministry in Galilee was so full of incident that we may well imagine that approximately two years would be required.

There were journeys to Jerusalem during the time of Christ's Galilean work. John gives us accounts of several of these, but, because we cannot place them as to time, we have preferred to group this material together in a later chapter. The present chapter and the one following will be devoted to the story of his ministry in Galilee of the Gentiles.

A BRIEF OUTLINE FOR STUDENTS

The center of the work in Galilee was not Nazareth, but Capernaum. The site of Capernaum can no longer be certainly identified, but it was somewhere on the western side of the Lake of Galilee. During his Galilean ministry Jesus's work was located around this lake. He taught by its side, rode upon its waters, dwelt near its shore. We have no definite statement as to why Jesus chose to make Capernaum his headquarters. At a later time, perhaps after the rejection at Nazareth, his family seems to have moved there; but there is no reason to think that they preceded him. It has been conjectured that the four men whom he first chose as his disciples lived near there, and that Jesus came to Capernaum expecting that these men would prove the nucleus for his band of apostles.

FIRST DISCIPLES

At any rate, about this time Jesus called Simon Peter and his brother Andrew, and John and James, the last two being sons of Zebedee. These latter may have been cousins of Jesus.* The four were

* In Mark 15:40 Salome is mentioned as having been at the cross; in Matthew 27:56 she is not mentioned by name, but we are told that the mother of Zebedee's children was there. In John 19:25 we are informed that his mother's sister was

partners in the fishing business (Luke 5:10), and seem to have been fairly prosperous, middle-class people. (They had hired servants, Mark 1:20.) At least two of these men had been disciples of John the Baptizer, so John's Gospel tells us (1:35-40), and tradition has asserted that John (and possibly James) were also of the number of the Baptizer's followers. It would seem likely that Jesus was thus tied to the work of John by another bond, in that his first disciples (and possibly others) were from among the Baptizer's friends and followers.

A TYPICAL DAY

The type of activity into which Jesus now entered may well be studied in the first chapters of Mark's Gospel. In his first chapter (1:21-38) Mark gives us a picture of a day in Jesus's life.

Jesus entered into the synagogue on a sabbath and taught. The synagogue was the church of the Jewish community. A service was held there every sabbath, with reading of the Scripture, prayer, and a word from some qualified person. On this sabbath Jesus, as he had often done, assisted in the service. His words were received with astonishment by those present. It is possible that these passages all refer to the same person.

A BRIEF OUTLINE FOR STUDENTS

who heard him, but the service was interrupted by a man with "an unclean spirit," possibly some type of nervous disease. The man was cured by Jesus, and the news spread rapidly throughout the country.

When Jesus left the synagogue, it was to go home with Peter. There he healed Peter's mother-in-law of a fever, and he may have had a few hours free from the interruptions of the crowd. But the period of quiet could not last long. When sunset indicated the end of the sabbath great crowds came bringing their afflicted with them. "And he healed many that were sick of divers diseases, and cast out many devils."

After a day so full of labor and nervous strain, Jesus arose early the next morning, "a great while before day," that he might get away from the town to find time and place for prayer. Even there he could not long have solitude, for soon Peter and the others came to tell him that people were already seeking him.

This story of a crowded sabbath, full of demands for time and sympathy, may well illustrate the usual program of Jesus. The continuous demands of public life are exhausting in the extreme, as America has recently seen in the fate of two Presidents. We can understand then, in some measure, what must

have been the enormous strain upon one who was constantly responding to calls for sympathy, patient hearing, and loving treatment after the manner here described.

A TOUR IN GALILEE

Mark indicates that Jesus began his first tour of Galilee because he felt that he could not allow his whole time to be spent in a single community, and perhaps because he realized that he must have more freedom for his teaching. "And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth." (Mark 1:38.)

We cannot trace the exact course of this tour, although Mark tells us that he went throughout all Galilee, and Matthew tells us whence his crowds came. The latter says that the crowds which thronged Jesus came "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." (Matt. 4:25.) A glance at the map will show that this covers very nearly all of Palestine. So great had Jesus's fame grown! The first tour was followed by one other which is expressly mentioned in the Synoptics (Matt. 11:1 and Mark 7:24). In addition, there were doubtless

A BRIEF OUTLINE FOR STUDENTS

many trips which are not set down in definite order. Two characteristic stories will illustrate the events which occurred on these preaching tours.

One story, relating to an event which Luke says took place in "one of the cities" (5:12), is of a leper whom Jesus healed, instructing him to show himself to the priest, but not to tell anyone else. The man published the story abroad, and the crowds increased until Jesus had to withdraw into other sections. (See Mark 1:40-45; Matt. 8:1-4; Luke 5:12-16.)

At a later time Jesus was back in Capernaum. The people soon learned of his presence, and the house was crowded until no more could get in. Four men who were trying to bring a paralytic man to him went up to the roof (by means of the outer stairs) and, breaking through the roof made of brushwood and earth held down by a coating of hard clay, lowered the man into the room. Jesus, touched by their faith, cured the paralytic after forgiving his sins. (Mark 2:1-12.)*

Again and again the evangelists insist upon the

* In this and future passages, the reference is only to one Gospel. If the story is told elsewhere, it may be found by consulting a "Harmony" or by following cross references in any good student's Bible.

widespread fame of Jesus and upon the throngs which followed him. Mark, with his usual accuracy, names Idumea, Tyre, and Sidon as regions from which people came to hear Jesus (3: 8) and tells us, in the next verse, that Jesus had to provide a boat so that he might escape the crush of the crowd. All this was in spite of Jesus's effort to proceed as quietly as possible. His attempt at privacy may be partly explained by the impossibility of his making clear his teaching in the midst of excitement raised largely by wonder at his healing or by false expectation of political rebellion. But, in spite of all efforts to escape popular notice, "a great multitude followed him."

CHOOSING OF THE TWELVE

After the first tour had ended, Jesus chose twelve men out of the number who followed him, and called them "apostles" (Luke 6: 13). These Twelve, who will be considered at greater length in another chapter, were chosen both for fuller instruction and as evangelistic helpers. They were selected for no honorary positions, but to help in the proclamation of the kingdom; they were to leave houses and lands and fathers and mothers and wives and children for the gospel's sake.

THE MISSION FROM JOHN

Sometime after the choosing of the Twelve, a committee from John the Baptist came to see Jesus. John had heard in prison of the ministry of Jesus; some interested friends had no doubt given him detailed description of the Master's words and deeds. The choosing of the Twelve had perhaps been the step which showed John the real scope of the work. The news which John heard from his informers was not quite what he wished to hear. He had foretold one "whose fan is in his hand" and who "will thoroughly purge his floor" (Luke 3:17). The news which he now heard was only of healing and beneficent labors and of teaching about blessed citizens of the kingdom. With some misgiving, therefore, John sent his messengers to get from Jesus a word of assurance. With delicate tact and understanding, Jesus asked the messengers to observe for a while, and then he sent them away with words reminiscent of Isaiah: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:22; cf. Isa. 61:1.) No finer compliment was ever paid to a man than Jesus paid

to John when the messengers were gone (Luke 7: 24 ff.), but the answer which he gave to the messengers was in itself a beautiful compliment to the distressed prophet in far-away Machærus. Jesus assumed that John, when he had heard the report of the messengers with their reminder of Isaiah's words, would understand and would be satisfied.

HEALING AND TEACHING

From this period of the Galilean ministry there are various accounts of healing and teaching. Among the healings were those of the centurion's servant (Luke 7: 1-10), of the dumb man (Luke 11: 14-16), and of the blind and dumb man (Matt. 12: 22-24). Of these, the story of the centurion's servant is of special significance, as it throws light on the relations of Jews and Gentiles in Galilee. The centurion whose servant Jesus healed (Luke 7: 1-10) was possibly an officer in Herod's army who was unusually friendly to the Jews and their religion. He had gone so far as to build a synagogue at Capernaum. His faith in Jesus was such as to elicit from the Master the statement: "I have not found so great faith, no, not in Israel." This is one of the few accounts we have of Jesus's contact with Gentiles.

Matthew gives the "Sermon on the Mount" in the

first section of the material devoted to the Galilean ministry, and also includes a chapter of parables by the seaside. (Matt. 13.) These doubtless represent the sum of Jesus's teaching in these first months. We cannot assume that the Sermon and the parables were necessarily given in formal discourses at set times. Matthew has the habit of grouping Jesus's sayings according to subject matter. A comparison of Matthew's account of the Sermon on the Mount with Luke's version will show this, for Luke scatters the Sermon out through a number of chapters—parts appearing in chapters 6, 7, 8, 11, 12, 13, 14 and 16. But the substance is conveniently gathered together for us by Matthew in chapters 5, 6, and 7.

Jesus was concerned in these months to make clear what he meant by the kingdom of God. He stated the principles of the kingdom in those sayings which we call the Sermon on the Mount, and he illustrated his meaning with the stories by the seaside. We are also told of his more intimate interpretation to the disciples: "But privately to his own disciples he expounded all things" (Mark 4:34). These were days when multitudes were being charmed by his discourses, and the new disciples were seeking eagerly for more light from their leader.

A JOURNEY ACROSS THE LAKE

We read that at this period Jesus and his disciples crossed the Lake of Galilee to the eastern shore. The evangelists seem to imply that the journey was to escape the multitudes which pressed about them (Mark 4:36). On the way a storm arose and the disciples, in their consternation, turned to Jesus for help—testimony to their faith in his power. Their amazed comment on the calm which followed the storm is expressive of the fearful wonder with which the multitudes also must have regarded him: "Who then is this, that even the wind and the sea obey him?" (Mark 4:41.)

On the far side, perhaps at Gerasa (as Mark 5:1 reads, according to the best manuscripts), Jesus healed a demoniac who lived among the tombs. The story is one of the most graphic in the Gospels and should be read as a gripping account of Jesus's method of healing and a testimony to his power over men.

Throughout the Gospels, we read of people who were "possessed with demons." This was the common explanation for many kinds of mental and nervous diseases. One of Jesus's most beneficial ministries was to these distressed souls.

LINE FOR STUDENTS

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SUGGESTIONS FOR STUDY

1. Write out in your own words what Jesus did on the "typical" day recorded by Mark.
2. Make a list of the different things Jesus is said to have done in this chapter.
3. Write an account of the choosing of the disciples according to the records of all the evangelists.

CHAPTER IV

THE GALILEAN MINISTRY—II

MISSION OF THE TWELVE

ALTHOUGH we cannot divide the Galilean ministry into well-defined periods, giving so many months to this division and so many to that, still we can discern some fairly clear indications of development and change. One such is the incident with which we begin this chapter—the Mission of the Twelve. Up to this time the work of Jesus had been that of proclaiming the kingdom and trying to make clear his teaching as to God and man and their relations. He had been choosing and training an inner circle of disciples; he had been healing, going about doing good. But opposition was growing, and the rejection at Nazareth may have revealed how short his time really was. At this point he took a decisive step in the furtherance of his mission.

The Twelve had been chosen that they might be with him, “and that he might send them forth to preach, and to have power to heal sickness and to

cast out devils" (Mark 3:14, 15). At this time Jesus sent out the Twelve, two by two, instructing them to stop for no long Oriental salutations and to avoid the appearance of those preachers who were doubtless common enough in the partly Gentile communities of Galilee—preachers who carried a conspicuous wallet for collections (Luke 10:4). The message of these new missionaries was to be simple, "The kingdom of heaven is at hand"; but they were given unlimited freedom to heal the sick and to cast out demons.

Matthew, according to his wont, gathers together under this head many sayings of Jesus which bear on the treatment to be expected by his disciples. They will be prosecuted; "yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles" (Matt. 10:18). Divisions will appear in their own households (10:34-36); but the disciples are not to fear those who can kill only the body, but him only who can destroy both body and soul in hell (10:28). He who confesses Jesus before men will be recognized before the Father and the blessed in heaven (10:32). To deny Jesus before men is to forfeit all hope of sharing in the blessedness of his kingdom in the world to come.

TOUR OF JESUS

While the disciples were away, Jesus himself went on a preaching tour (Matt. 11:1); but the evangelists record only the disturbing news which came to him. We are told that Herod Antipas, ruler of Galilee and Perea, became interested in the new religious movement in his territory. Part of his interest may have come from an uneasy conscience, since he is reported to have feared that Jesus was John the Baptist risen from the dead. Luke adds that Herod sought to see Jesus (9:9). Later, Luke tells us that Herod had long wanted to see Jesus, hoping to witness some miracle done by him (23:8). But there was no reason for Jesus or his friends to expect friendliness from the vicious murderer of John the Baptist.

The news of that murder was received by Jesus about this time, for we may be sure that the disciples of John had lost no time in bringing him word. His sadness at the news of John's death at the instigation of a spiteful woman and a dancing girl can scarcely be imagined. The event was another evidence that the day was far spent and the night at hand.

At this juncture the disciples returned, rejoicing

over their success. The joy with which Jesus received their report (Matt. 11: 25-27) seems natural enough when read against the background of the disheartening news of John's death and of Herod's ominous interest in Galilee's religious revival.

ENDANGERED BY POPULAR ENTHUSIASM

At this time Jesus took his disciples apart into the uninhabited lands beyond the Galilean Lake, into the territory of Herod Philip, who seems to have been the best of the sons of Herod. The disciples were elated by their success and needed a little while to regain their physical and spiritual poise (Mark 6: 31). Jesus may also have been moved to seek privacy by the news of the Baptist's death (Matt. 14: 13). But the crowds could not be avoided. Soon the multitudes were about them in their desert retreat, and Jesus was concerned for them, weary and hungry but persistent as they were. The feeding of the five thousand, told with intimate details by Mark, was an event of far-reaching importance.

John tells us that the people, in their enthusiasm for one who could thus furnish bread, desired to make Jesus king (6: 15). Just such material provision was associated with the kingdom, in the thoughts of many. Others could see the immense

advantage of such a leader for an army which would have to lodge in the wilderness. For Jesus and his disciples the mistaken zeal of the people was highly dangerous. The gathering in the wilderness, usual prelude to a rebellion, would soon be known by the authorities, and the smoldering wrath of Herod would break forth into devastating flame.

In the face of the crowd's unwelcome enthusiasm, Jesus acted quickly. He sent his disciples across the sea toward Bethsaida, in the territory of Philip, while he went up into the mountain to pray (Mark 6:45, 46). On the way across the lake, the disciples met contrary winds and were unable to make progress in the direction in which they desired to go. Both Matthew and Mark tell us of Jesus coming to the startled disciples on the water. Both tell us that they landed, not at Bethsaida, but on the other side of the lake, in Gennesaret.

Here the little company was met by crowds who recognized Jesus and thronged his way. At once he encountered scribes and Pharisees from Jerusalem. The opposition from religious leaders was becoming official. The controversy this time was over the washing of hands, and Jesus answered his accusers with the memorable declaration that what defiles a man is the evil within and not the external

rites and ceremonies which he practices (Mark 7: 18-23).

JOURNEY TO THE NORTH

We are given no reason why Jesus at this time suddenly left Galilee and went away into the regions of Tyre and Sidon, gentile towns on the Phœnician coast. It has been conjectured that he went away with his disciples for a period of more intimate instruction. It has also been suggested that he felt that the opposition had grown too great to be met until he was ready to be offered up. Perhaps the two reasons combined to lead him to his decision. The combination of political and ecclesiastical opposition made it evident that an end would soon be put to his public ministry in Galilee; and Jesus went apart with his disciples to instruct them more deeply in his conception of the kingdom and the method by which it is to come among men, so that in the evil day they might be able to stand.

We have only one story from the visit to the land of Tyre and Sidon. Mark and Matthew tell us of a little girl, daughter of a Syrophœnician woman, whom Jesus healed. His hesitation to respond to the mother's request may have been due to the fact that Jesus had left Galilee to escape for a season the

crowds which constantly attended him, and he disliked to embark upon a healing mission in Phœnicia. He seems to have consciously endeavored to limit his mission to his own people, for we have more than one instance of Gentile pressure upon him to turn him from his chosen course (cf. Luke 7:9; John 12:20-23). Finally, however, he yielded to the pleas of the distressed mother and healed her daughter. No doubt he left the region of Tyre and Sidon immediately thereafter. In that place, as in every other, "he could not be hid" (Mark 7:24).

Jesus returned through Decapolis, the region of ten Greek cities lying east of the Lake of Galilee. Whether he consciously avoided the Galilean territory of Herod Antipas, we do not know. The journey may have occupied the greater part of a summer, and there was doubtless time for long talks with his disciples and much detailed instruction. The memories of the disciples must have retained much that was taught them in this period, and doubtless much of it later found its way into our Gospels.

Upon Jesus's return to Galilee, we find him pressed for some sign of his authority, but he showed his distrust of such methods of establishing authority,

which his experience at the feeding of the five thousand would have intensified in his mind. He seems to have left his questioners abruptly, later warning his disciples against the teachings of religious leaders who opposed him, and against the insidious favors of Herod. (Mark 8:11-21.)

CÆSAREA PHILIPPI

Jesus again turned northward with his disciples, this time journeying toward Philip's city, Cæsarea Philippi. On the way he questioned his disciples as to public opinion concerning him, and finally pressed them as to their own opinion. Peter, speaking doubtless for his companions, responded with his great confession, "Thou art the Christ." (Mark 8:29.) We shall discuss the significance of this in a later chapter, but we may point out here that the joy of Jesus at Peter's words is understood only when we recall how many misconceptions of his mission he had met among his people. The confession of the disciple meant that, at last, these men, who had been with him during his public ministry, had grasped the essential nature of his mission. Although he would not lead an army against Rome, and although he avoided material demonstrations, he had yet made plain to them through his ministry of love and

mercy that he was indeed the Father's Anointed, the Inaugurator of the Kingdom of God.

The time was now ripe for instruction as to the fate of Jesus. The signs were plain to one who could understand them. The opposition of political rulers and ecclesiastical leaders could not be long withstood by one who would not evade the issue nor compromise his doctrine. But the disciples, confident in their faith and exultant over their new-found powers, anticipated only victory. "From that time" Jesus began to tell them of the inevitable tragedy with which his ministry must end.

The disciples would hear nothing of approaching death, and Peter was rebuked with unwonted severity by Jesus. Matthew, Mark, and Luke agree in recording at this point various sayings of Jesus about the cost of discipleship. To follow Jesus the disciple must be willing to take up his cross. If he will save his life, he must be willing to lose it. It profits one nothing to gain all worldly good and lose one's own life. (Mark 8:34, 9:1, and parallels.)

THE TRANSFIGURATION

A week later (Mark and Matthew say six days, Luke "about eight days") occurred the Transfiguration. On the mountain the favored three (Peter,

James, and John) saw Jesus, with garments "exceeding white" and with face shining like the sun, talking with the representatives of Old Testament Law and Prophecy, Moses and Elijah. These spake of the approaching death at Jerusalem (Luke 9:31). Prof. David Smith reminds us that some early copies of St. Luke's Gospel read: "They spake of the *glory* which he was about to accomplish at Jerusalem." The approaching tragedy was set in a new light for these amazed disciples on the mountain top.

What was the meaning of this experience? We need not speculate on what it meant to Jesus; there are mysteries into which we might as well confess that we cannot penetrate. For the disciples, however, there was a message in this experience which we may well ponder. They had only a few days before protested against Jesus's statement that he would die at the hands of wicked men. Their whole natures rebelled against the thought of his suffering the ignominy of the cross. To them such an end would be complete and irretrievable failure. With what amazement, therefore, must they have heard Moses and Elijah speak of the coming "exodus" (decease) of Jesus, or of his "glory." Here was a new view which as yet they could not grasp. But the Church was later to glory in the cross of Christ, seeing it

as the culmination of his redeeming work. The disciples later looked back upon this experience as epochal in their understanding of Jesus, and a letter circulated in the early Church referred to the time when the three were "with him in the holy mount" (Peter 1:18).

The experience upon the mountain was followed by a return to the everyday experience of crowds and sick people. An epileptic boy was healed, and the overconfident disciples were reminded that nothing but faith and prayer availed with such disease (Mark 9:29).

TRAINING THE TWELVE

From this time to the time of the final departure for Judea, Jesus seems to have been in Capernaum. He "passed through" Galilee, but avoided publicity (Mark 9:30). The time was spent mainly in teaching the disciples, although his presence was known at least to the tax collectors (Matt. 17:24-27). Jesus renewed his teaching about the fate of the Son of Man, and Mark and Luke record that, while the disciples did not understand, they were afraid to ask questions (Mark 9:32; Luke 9:45). A new awe had come over these confident, impulsive men. They who had come back from their mission exultant

that even the demons were subject unto them, who had boldly refused to believe when Jesus first prophesied his martyrdom, now shrank from questioning him whom the three had seen exalted with representatives of the Law and the Prophets of their Scriptures.

But their self-seeking was not yet ended. Jesus found it necessary to give them admonition as to humility, setting a little child in their midst and declaring that "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). He found it necessary also to rebuke their self-importance by censuring them for their intolerance. They reported that they had seen one casting out demons in the name of Jesus, and they had forbidden him because "he followed not us." Jesus gave them his great rule of tolerance: "For he that is not against us is for us." (Mark 9:40.) There followed lessons on offenses (Mark 9:42-48); on obligations of Christian brotherhood (Matt. 18:15-20); and on the mercy that grows out of that brotherhood (Matt. 18:21-35). He taught that true brotherhood grows out of a spirit of love, and that while it may wait for confession to speak the word of forgiveness, it forgives when the offense is committed.

SUMMARY

The time had come when Jesus must turn his face toward Jerusalem. The causes for his departure from Galilee and the incidents of the journey will be considered elsewhere. The departure marks the end of the Galilean ministry and a glance backward over the events of the ministry will conclude this chapter.

The period of about two years in Galilee was crowded with preaching and personal ministry. The exact sequence cannot now be determined, but the general order of Mark has been followed in these two chapters. Some of the outstanding developments of the period may be summarized.

1. Jesus had become known throughout Palestine. He had been heard by people from Jerusalem, from Idumea, from Phœnicia, and from Decapolis, as well as by those in Galilee. His preaching had attracted the attention of the rulers in Jerusalem and of Herod Antipas. His popularity had become embarrassing.

2. Jesus had chosen and instructed a select group of twelve men, who had attained some measure of knowledge of his purposes and plans. An inner circle, Peter, James, and John, had shown especial aptness and had been admitted more deeply into the

mysteries of the Messiah. In addition, these Twelve had demonstrated their ability to carry on independent missionary work, even with their limited knowledge and experience. The movement was thus assured of a future beyond the life of its Founder. All through this period there had been opposition, which had become more formidable as Jesus's popularity had increased and his fame spread. The antagonism of Jerusalem Pharisees and of the secular power had made a continuation of his public ministry in Galilee impossible.

3. Jesus had done all that it was possible to do in Galilee by public appeal. The seed had been sown, but only part of it had fallen on good ground. The mass of the people were attracted only by material hopes, and only time and careful tending would make possible the harvest. The immediate mission of Jesus in Galilee was ended.

These two chapters on the Galilean ministry are intended as an outline of the course and character of events, but we cannot leave the story here. There are aspects of this ministry which must be studied in more detail. The three following chapters will attempt to present Jesus's method of work, his effect upon his contemporaries, and his relations with the Twelve during the period of his Galilean ministry.

SUGGESTIONS FOR STUDY

1. The student will find it profitable to go through the chapters of the Synoptic Gospels which deal with the Galilean ministry and make a list of all the places mentioned. Locate all of these which are shown on a good map of Palestine.

2. Trace the connection of Jesus and John, showing how Jesus's ministry was affected by John's ministry and personal history.

3. Write out in your own words the story of the northern journey from the withdrawal to the country of Tyre and Sidon down to the scene at Cæsarea Philippi.

CHAPTER V

METHOD OF JESUS

JESUS AS A LEADER

IN our account of the Galilean ministry, we have assumed that Jesus was attempting to reach the people with a message; that he was not aimlessly wandering about Galilee, now preaching, now healing. A discussion of the content of this message—his teaching about God and man's relation to him, about the kingdom of God, about the duty of man and his hope—all this is beyond the scope of these studies; but we may pause to grasp the method by which Jesus conveyed his message. Without a presentation of Jesus as a teacher our picture of his life would be very incomplete.

Modern interest in education is reflected in recent studies of Jesus. His teaching is emphasized as never before, and this emphasis is true to historical fact. Religious leaders in Jesus's day were teachers in a more real sense than at the present time. Our "preachers" are often only exhorters, but the rabbis of Jesus's day were teachers of the Law. Their

method was often dull and pedantic; they appealed constantly to authority—to what Rabbi So-and-so had said; nevertheless, the people learned the Law, although the endless ramifications of it and the varied applications to details sometimes rendered common men hopeless, and made it seem that only the professional scholar could know enough to be saved.

TEACHING BY LIVING

When we come to consider Jesus's teaching, we are thinking, of course, of the way in which he sought to convey his ideas to his disciples and to other people who heard him. We must not confine ourselves, therefore, to his words. Some of the best teaching is carried on without much speaking. Our modern laboratory methods strikingly illustrate this. It must never be forgotten that one of Jesus's most effective methods of teaching about God and man's relation to him, and about the confident, hopeful life that a true child of God can live, was by the life that he himself lived. The Christian Church has always been confident that it has best understood God when it has looked at Jesus. His ministry of healing and service was his first powerful method of instruction.

The Old Testament said much about the goodness

of God, but people have often found it hard to believe. We still too often think of God as vengeful and partial, bestowing his material favors upon those who meet his requirements of gifts or worship. The God who sends the rain alike upon the just and unjust, who receives the prodigal back with uncalculating joy, who gives the poor laborer who has been idle until the eleventh hour his wage without regard to his opportunities for service, is a God who yet seems impossible to many of us. Those who saw Jesus as he went about doing good must have caught at least a dim idea of what that kind of God is like.

We can more nearly understand the effect that a truly unselfish life would have on the Jews of the first century, if we imagine the effect that such a life would have now. The question which comes too often to present-day minds when some one seems to be doing an unselfish thing is, "What does he expect to get out of it?" It is hard to-day to believe that a man will do anything without hope of reward. To believe this was even more difficult for Jesus's contemporaries. Slavery was accepted as a natural order; exploitation by those in power was taken for granted. The stratification of society into rulers and ruled was too common to be questioned. We need to remember that, even in recent times, there have been

those who comforted the poor with the admonition to rest contented "in the station to which God had called them." That he should "take who has the power and he should keep who can" was then accepted as the normal and divinely appointed order. How naturally did those who saw and heard Jesus expect that he would reap some personal benefit from his work! There was need that Jesus should caution even his disciples that they had freely received, and should therefore freely give. One can conceive something of the shock that Jesus's way of life must have given to his contemporaries. Here was one who sought not to be ministered unto but to minister, who was literally giving away his life for his people. His own family thought this sufficient evidence that he was crazy.

TEACHING BY HEALING

Without asking reward, Jesus went about his work of healing. The people crowded him until he often did not have time to eat, and they once almost pushed him into the lake, so eager were they to be near him. We are told that he had to arise before day and go out from the town, in order to get time to pray, and even then the crowds followed him. Any one who knows the nervous strain of public work

THE LIFE OF CHRIST

can appreciate the drain upon his physical resources. Yet he went on, unable to withstand the cry for help. His pity was always uppermost. The hungry crowds that followed him, Jairus's little daughter, his tired disciples,—all moved him with compassion.

THE LESSON OF HIS DEATH

If his life taught so vividly the lessons of human life raised to the highest power and of the love and pity of God, how much more did his last great sacrifice teach these same lessons! It is indicative of the depth and breadth of this lesson of love that his followers have felt that the cross is the true measure of the wideness of God's mercy.

The method of teaching by service is the primary Christian method. Our medical missionaries open the way for other methods; they demonstrate the love that is later taught by word of mouth and by the printed page. Like the Twelve on their first journey, many Christians are able to preach but little; but, like the Twelve, they can give freely of themselves.

TEACHING BY PERSONAL ASSOCIATES

In addition to his more public ministry was Jesus's personal association with men. He chose twelve

men to be his companions; and these twelve were the nucleus around which the kingdom was to be built. The Twelve are mentioned as journeying with Jesus, assisting him at such times as when he fed the multitude, hearing his private talks, asking questions, securing interpretations of his public remarks. They were sent out on a tour of their own from which they came back rejoicing in their success. In the tour through the regions of Tyre and Sidon and Decapolis, they were apparently his only companions, and one can imagine the days of companionship and quiet talk which must have been theirs.

How much the disciples learned from this informal companionship we cannot know. But only by supposing that they came thus to appreciate Jesus's character and his teachings can we understand how these men, oftentimes dull and selfish as we all are, became the loyal foundation of the new order. Others heard his public discourses and saw his works, but only these became the enduring rock against which persecutions beat in vain. Professor Glover recalls a line of St. Augustine, "One loving heart sets another on fire." The disciples found this to be true. "Did not our heart burn within us, while he talked with us by the way?" exclaimed the two disciples who talked with Jesus on the road to Emmaus.

The attraction which Jesus exercised upon those about him is attested in many stories. Peter stoutly affirms his loyalty, only to fall; but, at a look from Jesus, he goes away to weep bitterly. John tells us that the pessimistic Thomas was ready to go with Jesus to Jerusalem and death. Jesus somehow inspired his friends in a way which pedantic teaching can never do. Some modern writers are inclined to sneer at the one-time popular statement that the great educator, Mark Hopkins, and a boy sitting on the same log would be a university. But laboratories will never take the place of great teachers. A seventeenth-century divine says that when the disciples of the great Persian religionist, Zoroaster, asked him what they should do to get "winged souls," so that they might soar aloft to the region of Divine Truth, he bade them bathe themselves "in the waters of Life." The companions of Jesus bathed themselves in the spiritual atmosphere of his presence, thinking his thoughts and catching his spirit.

ORAL TEACHING—INFORMAL

To appreciate Jesus's teaching by ministry and by friendship, one does not need to minimize the importance of his teaching by word of mouth. His contemporaries and modern students alike agree that

his speech was without parallel. Some few remarks upon his method of oral teaching will help the student in the study of the content of his teaching.

The modern student must remember first of all that the ancients did not teach, as we do to-day, by ordered, logically developed propositions. There were no "firstlies" and "secondlies" and "thirdlies." Ancient teaching was informal. One of the schools of Greek philosophy was known as the "peripatetic" school, because master and pupils walked about as they talked. The famed Socratic method was that of informal question and answer.

In like manner, Jesus's teaching was informal. Note the scenes of his teaching: as the Master and the disciples pass through the wheat fields, as they walk along the roadside, or as Jesus sits by a wayside well. Much of Jesus's teaching is "table talk." Indeed his frequenting of banquets and social affairs brought the sneer that he was a gluttonous man and a winebibber. True, he did sometimes speak more formally, as in the synagogue or on the mountain side. But the impression that he was in the habit of giving long discourses is gained largely from Matthew's account of the Sermon on the Mount, and we have seen that Luke gives these sayings as if they were spoken at different times and in different

connections. A good example of Jesus's method may be seen by comparing a saying which Matthew gives in the long group which we call the Sermon, chapter 7 : 13, with Luke's account of it in chapter 13 : 23, 24. Here the saying comes naturally as an answer to a question. This was doubtless Jesus's usual method of teaching. He answered questions or spoke on subjects suggested by his environment.

"WITH AUTHORITY"

Another outstanding characteristic of Jesus's teaching must be noticed if we are to approach his words with understanding. It was remarked by his contemporaries that he taught with authority and not as the scribes. We can appreciate this remark if we know how the scribes taught. They were in the habit of saying many wise and worthwhile things, but they took care to cite authority for everything they said. They must needs give some great name to prove that their sayings were not original, but were approved by those of great reputation for learning. We can appreciate this attitude if we will notice how careful people are to-day to quote authority in writing books or in preaching. Such and such a book must be given in the foot-notes as an authority for a statement, or the preacher

must cite Calvin or Wesley for his interpretation of Christianity. All this has its value; it makes for accuracy; but it also tends sometimes to obstruct fresh, vigorous thinking.

Jesus spoke without troubling himself about authorities. True, he cited the Scriptures, and he taught that he was fulfilling, not destroying, them. But his method of interpretation was new to his hearers, and he utterly failed to quote the rabbis. His authority was the authority of infallible insight into truth. He illustrated his teachings by such simple, homely things that his hearers felt the truth of his words. Deep called unto deep, the authority of his words was attested by their own consciousness. The early Protestant theologians used to insist that we know the truth of the Scriptures by the testimony of the Spirit in our hearts; and the hearers of Jesus believed him, not because of authorities quoted, but because of the testimony in their own hearts. Robertson of Brighton has a good word here: "Christ never taught on personal authority. 'My doctrine is not mine.' He taught 'not as the Scribes.' They dogmatized; because 'it was written'—stickled for maxims and lost principles. His authority was the authority of truth, not of personality."

ILLUSTRATIONS

The homely character of Jesus's illustrations is well known to everyone who reads the Gospels. We often say of preachers that their sermons "smell of the lamp": they are bookish. Jesus's sayings were full of such humanness that all could understand his references. Sowing, reaping, the chickens in the barnyard, the ox in the stall, the fish in the net, the birds that flew over his field audiences, the flowers at his feet where he sat talking, everything that his hearers already knew about was grist to his mill. He took the experiences common to speaker and audience alike, and with these as illustrations made people see his truths. Like every one who heard him, he had seen children playing wedding and funeral in the market place, a housewife looking anxiously for a much-needed coin, a fisherman drawing in his net, a sower going forth to sow. Out of this common fund of homely experience Jesus chose his material. Even when he told stories of a more literary kind, he spoke the common language. The kings of his parables "are those of the popular tale rather than as the courtier would paint them." Here is a lesson in teaching which every teacher would do well to take to heart.

FORM OF HIS ORAL TEACHINGS

Jesus's method might be analyzed further, following the line of modern educational theory. A prominent educator, in a very good book, has discovered that Jesus uses the "problem" method of teaching and the principle of "apperception." One hesitates to bind Jesus with the fetters of our scientific terminology. It is sufficient to say that our educational theorists have found that all the principles of good teaching are found in Jesus's method.

A few words may be said about the form of his teaching. Our textbooks aim at precision of statement, logical arrangement, and a minimum of illustration. For this reason, they are much more systematic than ancient treatises and often much duller. Jesus used the popular medium of parable and proverb.

The latter was already familiar to his hearers, the book of Proverbs being a sufficient illustration. The proverb has the advantage of being easy to remember, and is thus fitted for popular teaching. Recall the proverbs of our own people: "Early to bed, and early to rise," "Haste makes waste," etc. The proverbial method appears an easy one, but the brevity of the proverb makes it difficult. One is in

danger of uttering a half-truth or of merely repeating a platitude. Jesus avoided both dangers.

THE PARABLE

The method which Jesus used with greatest success is that of the parable. There are parables in the Old Testament, but "if Christ did not create the parabolic type of teaching, he at least developed it with high originality, and gave it a deeper spiritual import." The essential nature of the parable is comparison. That which is unfamiliar is likened to something with which the hearer is familiar. The kingdom of heaven is like a mustard seed, a merchant seeking goodly pearls, the leaven which a woman took and hid in three measures of meal.

Jesus was asked why he spoke so much in parables, and his answer was that he spoke thus, "that seeing they may see, and not perceive; and hearing they may hear, and not understand." (Mark 4:12.) But Matthew tells us that he further commented on the fact that the disciples came and asked for explanation and received it: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath." (Matt. 13:12; see also Luke 8:18.) Luke adds the words, "Take heed

therefore how ye hear." The parable has this quality, that, while it makes the truth clearer to those who see the point, it is only a story to those who are without spiritual insight. Many of us read "Pilgrim's Progress" as children, thinking it only a story, but when we become mentally mature we realize the moral and religious meanings of the great allegory. Those who heard Jesus and were moved to inquire more closely into what they heard would ask for an explanation or would ponder the story until they caught the meaning. Bishop Gore remarked once that no other teacher ever set himself so deliberately to make the ordinary man think for himself as did Jesus. Those who listened to him carelessly and went lightly away were not worthy of the kingdom.

The nature of the parables of Jesus makes the principle of their interpretation clear. Jesus tells a story which illustrates his point. A sower went forth to sow, and the different kinds of soil upon which the seeds fell illustrate the different types of minds of those who hear the word. A woman loses a coin, and her joy at recovering it illustrates the joy "in the presence of the angels of God over one sinner that repenteth." The first task, therefore, is to get the point of the story. Not every detail can be equally emphasized. The equipment of the

sower and his method of sowing are not important. The woman cannot be identified with the Father, for God does not always find his lost ones. The main point of the story is, as a rule, the one illustration which Jesus has in mind.

A study of Jesus's method is the prerequisite of an intelligent interpretation of his teaching. Too much time has been spent in discussions of points which are irrelevant to his message. The student needs to give the wonderful stories and the incomparable proverbs of Jesus a chance to make their real contribution to his mind by refusing to allow picturesque details to do more than furnish the background for the story or picture.

We must keep in mind, however, that a study of Jesus's method of teaching is only a means to an end. The real object of a student of the Gospels is not to get lessons in pedagogy, but to learn what he taught both by word and life.

THE REËNFORCEMENT OF PERSONALITY

The most important factor in the work of every successful teacher is his own personality. What he says and does gets most of its force and significance from what he is. This at once suggests one of the

secrets of the unique influence of Jesus as a teacher. His words and deeds were the spontaneous expression of a character that was complete in its symmetry and infinitely rich in its resources, and this gave to them an inexhaustible wealth of means.

Nor is this all human language at its best, but an imperfect vehicle for the communication of thought; hence the only complete revelation of God must necessarily have come through personal character. And Jesus was the Word of God Incarnate, the full and harmonious utterance of the Divine mind and revelation of the Divine character. He was the supreme Teacher, therefore, not only because of his incomparable method, and not solely because "he spake as never man spake," but also because in his own personality there was a revelation that could not have been crammed into any human speech. "He that hath seen me," he said, "hath seen the Father." And the author of the Epistle to the Hebrews tells us that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, . . . who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the

right hand of the Majesty on high." In other words, while the character of Jesus gives inexhaustible significance to his teachings and deeds, it has in itself the depths of meaning which no words can express and which can only be discerned gradually through personal contact with him.

SUGGESTIONS FOR STUDY

1. Why did Jesus heal?
2. Name three ways by which Jesus taught.
3. Try to apply the principle of interpretation of parables stated in this chapter to the parables recorded in Matthew 13.

CHAPTER VI

JESUS AS HIS CONTEMPORARIES SAW HIM

IN our attempts to picture Jesus in the days of his Galilean ministry it will be helpful to us to try to see him through the eyes of his contemporaries. There is one sense, of course, in which all that we know of his earthly life comes that way, but there are accounts of the impressions that he made upon various groups of people—relatives, rulers, common folk, etc.—which give us the benefit of supplementary pictures of him that are exceedingly valuable. This chapter will endeavor to use these different accounts as aids to a better understanding of the kind of person he was.

JESUS AND HIS FAMILY

The obvious beginning for such a study is with the impression which he made upon his own family. On this point we have definite information. We read that his mother and his brethren once came

to have conference with him, and Jesus turned to the people about him and remarked that his real mother and brethren are those who do the will of God (Mark 3:31-35). This seeming unfeeling remark is understandable if we read the context closely. Just a few verses above (verse 21) Mark tells us that Jesus's "friends" sought to lay hold on him because they thought him "beside himself"—that is, crazy. What could be more natural than that his mother and brothers should have been moved to join an effort so manifestly intended for his good? They must have felt that the charitable explanation of his conduct was that he was nervously or mentally unsound, and that for this reason his public work should be stopped.

Why should Jesus's own family feel that way about him? Mark (3:20, 21) gives us a hint as to the reason: "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself." Jesus was not working in a quiet, calculating manner. He was throwing himself without any reserve into his ministry of teaching and healing. Such labor suggested to the more staid brethren and friends

that he was unbalanced. They would not have been shocked at a quiet, uneventful career, but they were scandalized at his sacrificial zeal.

The efforts of his family and friends to "lay hold on him" follows hard on his appointment of the Twelve. This is probably an indication of contemporary opinion concerning this act of Jesus. The choosing of twelve men as his immediate followers proclaimed an intention to make a determined and organized effort to proclaim his message throughout Galilee. It was the formal beginning of the Master's wider ministry, and as such would awaken the doubts of those who could not understand his devotion and his claims for himself and his message.

We must add that Jesus's brethren did not believe on him during his lifetime, which may be the reason why, on the cross, he commended his mother to the care, not of his brothers, but of John. The unbelief of the brothers of Jesus is testimony to the unspectacular years of his youth and to the inability of these brethren to appreciate his spirit. To each of them was the tragic part

"To be the brother of Jesus, to walk with him day by day

And never to catch the vision which glorified his clay."

Someone has suggested that, after the conversion of James, the brother of Jesus, Mary would be found in his house rather than in that of John; and we may well suppose that she rejoiced with exceeding joy over the changes in the attitude of James to the Master.

HIS NEIGHBORS

A more hostile attitude toward Jesus was evidenced in Nazareth. Here Jesus was met with amazement, for they said, "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judah, and Simon? and are not his sisters here with us?" (Mark 6: 3.) Jesus could do no mighty work there because of their unbelief; and when he offended their national and local pride they thrust him out of the city.

This attitude may have been caused partly by the usual demand that a great man be of different clay from the rest of us. It has been conjectured also that his irreproachable character and unusual, if unspectacular, abilities during his youth may have made him the object of envy and hatred. At any rate, his home-town people insisted upon regarding him as the carpenter, and they would not be reproved by

him. They wanted something more remarkable than a carpenter-prophet.

THE COMMON PEOPLE

If we turn to the effect that Jesus had upon the crowds which attended upon his ministry, crowds of people who had not known him in his youth and who met him only as a preacher and a healer, we find significant evidence.

Frequently we read that the people were amazed at him. "What manner of man is this!" seems to have been their recurring attitude. This, in itself, testifies to the extraordinary character of his personality and work. But when we come to the way in which popular thought attempted to classify him, we have still more definite information.

When Jesus raised the widow's son at Nain, the people "glorified God, saying, That a great prophet is risen up among us"; and "That God hath visited his people." (Luke 7: 16.) When Jesus asked the disciples at Cæsarea Philippi about popular opinion of him, they replied that the people thought him to be John the Baptist risen from the dead, or Elijah, or Jeremiah, or some other of the old prophets. (Matt. 16: 14.) Finally, when he entered Jerusalem on the last journey, the multitudes said: "This is

Jesus, the prophet of Nazareth of Galilee." (Matt. 21:11.) Sometimes there seems to have been a thought that he was the Messiah. "Is not this the son of David?" asked the people, once at least. (Matt. 12:23.) The question as to why the people did not more definitely associate Jesus with the Messiah, and why even the disciples were so slow in calling him Christ (Messiah), is perhaps answered by saying that the people generally had rather vague ideas about the Messiah. There was belief in a coming kingdom of God, perhaps to be ruled over by the representative of God, the Messiah, but even the theologians were much divided about what manner of person the Messiah would be and what he would do. The common people were easily aroused to the hope of a coming kingdom, but the doctrine of Messiah was not so widely held. They sometimes believed in a Messiah who would defeat the Romans and make the Jews supreme, but belief in the Messiah was indistinct except among the specially devout and thoughtful students of religion. Interest in Messiah would perhaps be greater in Judea, in the region of Jerusalem, than in Galilee. But this interest would be fraught with danger either to one who should disappoint the expectations of the Jewish leaders, or to one who should offend Rome with national aspirations.

JESUS AS PROPHET

The consensus of the people that Jesus was a prophet, perhaps one of the old prophets come to life again, may have come partly from his own usage. He spoke of himself as a prophet. But the agreement in this matter indicates that Jesus's life and work suggested the old prophets to the multitude, who had been quick to recognize the prophetic mission of John the Baptist. What were the characteristics of a prophet?

The older prophets, as Elijah, often did mighty works. This would be a point of similarity. They also talked of a coming kingdom and of coming destruction, as did Jesus. More than anything else, however, their speech and acts indicated that they were in immediate communion with God. They depended for their authority not on decisions of schools or law books, but directly upon God. It was this *immediacy* that was the real characteristic of the prophet: "The Spirit of the Lord is upon me." Hebrew religion had been largely shaped by the prophets, who had brought the nation messages direct from God, messages which were attested sometimes by works of power, but most of all by their essential truthfulness.

Jesus therefore suggested to those who heard him the ancient prophets. We must remember that the Jews were a people learned in their Scriptures, which were read to them in the synagogues each Sabbath. We can depend upon their intuitive identification of Jesus with the prophets as testimony to the authoritative character of his message and the power of his appeal.

We shall not be pressing the evidence of contemporary opinion too far if we ask why Jesus was looked upon as Elijah or as Jeremiah. In the case of Elijah, we may perhaps assume that the reason for identifying Jesus with him was the twofold one; namely, that Elijah was representative of Old Testament prophecy, and, at the same time, was expected as the herald of the coming kingdom.

AFTER THE ORDER OF JEREMIAH

A study of Jeremiah will reveal that his personality and message are nearer to the personality and message of Jesus than those of any other of the Old Testament prophets. If Jesus's conception of Messiahship is akin to the conception of Isaiah, his personal character and his preaching are akin to those of the great prophet of Anathoth.

Jeremiah speaks out of an immediate relationship

with God closer and more intimate than that claimed by the prophets who preceded him. The prophet, according to Jeremiah, is he "who hath stood in the counsel of the Lord, and hath perceived and heard his word." (Jer. 23: 18.) Here is an intimacy of the prophet with God similar to that of a son with his father. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11: 27.)

Another great mark of Jeremiah's prophecy which approximated the teaching of Jesus was his message of a universal, personal religion. "He proclaimed in germ the great truth of Christianity, that religion after all is a relation between the loving Father and his individual children." Would not some who heard Jesus recall the words of Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31: 31-33.) So closely identified with Jesus's mission were these words that he quoted them at the Last Supper. He had come to establish the "New Covenant."

Another resemblance may be noted other than the suffering of the prophets, for this would not impress observers before Jesus's crucifixion. No one else in the Old Testament stands out as a lover of his people as does Jeremiah. For them he gave up home life. (Jer. 16:1-13.) His career was that of a martyr for his nation. It is not fanciful to imagine that the contemporaries of him who wept over Jerusalem and lamented that his people had not known the day of their visitation recognized in him a spirit akin to that of the prophet who deplored the condition of Zion: "For the hurt of the daughter of my people am I hurt; I mourn; dismay hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:21, 22, R. V.)

JESUS AND POPULAR PATRIOTISM

If his contemporaries thought of Jesus as akin to the great prophets of the Old Testament, if they estimated him so highly, why did they so tamely submit to his death? Why did the Jerusalem mob, which must have included visitors from Galilee, call for his crucifixion? This brings up the whole problem of the opposition to Jesus.

A BRIEF OUTLINE FOR STUDENTS

We must recall that patriotic hopes must have been aroused by the appearance of Jesus. We remember that his generation was stirred by hopes of freedom from Roman rule. The nation had risen in rebellion more than once; and only a generation after the death of Jesus, Jerusalem was razed to the ground by the Romans following an insurrection. Jesus spoke of this awful catastrophe, which he saw was to be the sure result of the attitude of the people and their leaders, when he pictured the flight from the city and told his hearers to pray that it might not be in winter. (Matt. 24:20.)

But Jesus definitely disappointed any patriotic hopes that may have been fastened upon him. John (6:26, 27) tells us that he did this in so many words. At another time, Jesus bade his questioners give to Cæsar what belonged to him. His insistence upon humility, love, and the virtue of enduring persecutions, his teaching about nonresistance, could not have pleased a people who were looking for some one to lead a rebellion. To those who thought of the kingdom as a political freedom he must have seemed another false prophet. Even his disciples, some of them, said sorrowfully: "We trusted that it had been he which should have redeemed Israel." (Luke 24:21.) Jesus attracted the common people, who

heard him gladly, but he could not hold their enthusiasm. "The great trouble was that Christ was teaching an insight, preaching ideas, while the people could only understand things."

THE RELIGIOUS LEADERS

Jesus's relations to his family and to the common people have been noted. What about the more educated classes, the religious leaders of the day? There are recorded various comments that they made concerning him and his conduct.

We read that the Scribes and Pharisees saw him eat with publicans and sinners and inquired of his disciples how it happened that their master did such things. (Mark 2: 16.) When Jesus ate at the house of Simon the Pharisee (Luke 7: 36-50), who neglected to show Jesus the common courtesies due a guest, a woman of the streets came in and washed his feet with her tears. The Jews had a higher opinion of women than most of the ancients; but a Pharisee did not think it good form to recognize any woman on the street, and this woman was a sinner. Simon was thinking to himself, therefore, that if Jesus were really a prophet he would have known the kind of woman this was; his unexpressed conclusion was that if Jesus had known he would

have sent her away. We do not need to dwell on Jesus's courteous treatment of the woman who created the scene, which must, as some one has recently said, have been painful because of her "emotional uncontrol," but we can sense the impression that he made on those who accused him of being a "friend of publicans and sinners."

There were other actions which brought protest from the Pharisees. Among these were Jesus's failure to fast or to have his disciples do so; his eating without first going through the necessary ceremonial ablutions; and his failure to keep the Sabbath. To see Jesus through the eyes of the Pharisees, we must know something of their character.

We are accustomed to use the word "Pharisee" to mean "hypocrite," because Jesus associated the terms in some of his denunciations. But it has been observed that these denunciations occurred later in the ministry, when the Pharisees had definitely rejected him, and that it is not likely that Jesus intended a wholesale denunciation of all Pharisees everywhere. The Pharisees were, in fact, not a political party nor a denomination among the Jews, but a group of those who were most earnest about religion and who sought by their training and practice to make themselves experts in religion. To them the careful,

even scrupulous, keeping of every precept of the Law was necessary to real religion, and they were subject to all the dangers of legalism. If you once admit that religion is simply obedience to outer law, oral or written, then you are of necessity exposed to certain temptations. If, for example, you believe that keeping the Sabbath (or Sunday) consists in obeying a number of statutes about it, you will find yourself asking: What *can* I do on Sunday? And, if you are told that you must not work, you will ask: What is work? So the Pharisees went on to define with minuteness just what could and could not be done on the Sabbath. They were very much in earnest about it, but their attitude resulted in painful, hair-splitting subservience to the letter of the law.

On the question of the Sabbath, for example, Jesus's attitude was radically different from that of the Pharisees. He believed in the Sabbath, but maintained that it was made for man, not man for the Sabbath (Mark 2:27). If the ox was in the ditch, or if a man was to be healed, or the disciples were hungry, then the letter of the law must give way to actual need. The keeping of the Sabbath was in the spirit, not in the letter. This defines Jesus's attitude toward the whole question of the Law. He did not come to destroy it; he was loyal to the Old

Testament; but he believed in a religion of the spirit, not merely in a punctilious keeping of certain commandments. The great commandments are to love without stint our Father and our neighbor (Mark 12: 18-31). If we do this, the keeping of the other commandments will be an easy thing; and we shall be, not the slaves of our religion, but joyous and free in it. His attitude toward the law was the attitude of Jeremiah as given in the great verse quoted above: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31: 33.) Such differences on cardinal points could only result in clashes between Jesus and the Pharisees, and we can readily understand how he came to be regarded as an enemy of religion by the zealous literalists of his day.

When we come to study the last days of Jesus, we may be even yet puzzled by the bitter hostility of the religious leaders, unless we remember a further thing that helped to determine their attitude toward him. This was Jesus's outspoken denunciation of the blind leaders of the blind whose insincerity was only too evident and whose hostility grew with his success. He couples them with Herod as enemies of the kingdom (Mark 8: 25), and does not scruple to denounce them as hypocrites to whom strong

words from the ancient prophets can be applied. Therefore, he must have impressed the authorities of his day as another had impressed Amaziah, priest of Bethel, eight centuries before, as a conspirator whose words the land was not able to bear. (Amos 8: 10.)

To understand how Jesus appeared in the eyes of the religious leaders, another incident should be recalled. Mark records in his second chapter the story of the paralytic borne of four. He tells us that when Jesus said, "Son, thy sins be forgiven thee" (verse 5), the scribes sitting there said to themselves: "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (verse 7). One of the most serious charges brought against Jesus was that he claimed a relationship to God higher than that which the scribes believed possible for him to have. We must remember that the cardinal article of the faith of Judaism was and is that God is *one*. To claim the power to forgive sins (Mark 2: 5), to say that only the Son knows the Father (Matt. 11: 27), to claim to be the Christ, the Son of God (Matt. 26: 63-64), were deadly sins. The answer of the orthodox Jew was: "He hath spoken blasphemy." (Matt. 26: 65.)

We have spoken of the impression that Jesus made

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upon his family, upon the mass of the people, and upon the religious leaders. We shall consider at some length his relations with the Twelve in another chapter. One word concerning them may be said in concluding this chapter.

We can fully measure the impression that Jesus made upon the Twelve only by the Christian Church. The Twelve and others gained an impression of him, vague and incomplete enough, but of such character that they were willing to follow him to death; and tradition has it that all save the Traitor did die for their faith. When time and reflection and the Spirit made possible some truer estimate of him, the men who had known him best started on its course the Church, which is founded upon their estimate of Jesus of Nazareth.

SUGGESTIONS FOR STUDY

1. Make a list of the various causes of opposition to Jesus. Give reference to passages in the Gospels for each statement.
2. Have you any other interpretation of Mark 3: 31-35 than the one suggested in the text?
3. What does Luke 7: 1-10 tell you of the impression which Jesus made upon a foreigner?

CHAPTER VII

THE TWELVE

IT has been necessary to refer repeatedly to the Twelve. We must now study them in more detail. The rabbis of Jesus's day had their disciples, who perpetuated the teachings of their masters. John the Baptist gathered such disciples around him. In like manner, Jesus chose certain men to be his intimate followers and students of his message. Let us not forget that to-day we see Jesus through the eyes of these disciples. John Mark, who wrote the Gospel which bears his name, doubtless derived his information from Peter. The first Gospel has been assigned by old tradition to the Apostle Matthew. Luke may have met several of the Apostles, including Peter, from whom he must have learned much of Jesus's earthly life. The fourth Gospel has long been ascribed to the Apostle John, and it undoubtedly contains the reminiscences of an eyewitness; so here again we can say with entire confidence that we have reflections from the apostolic circle. We need

to know something of the men who have given us our picture of Jesus.

CHOOSING THE TWELVE

The first of the disciples who were called by Jesus were the fishermen, Simon and his brother Andrew, and James and his brother John. These four were fishing partners, together with Zebedee, the father of the second pair. (Luke 5:10; Mark 1:20.) Luke tells us that Jesus used Simon's boat for a pulpit from which he could speak to the crowd on the land; and then, after helping Peter catch a large draught of fishes, he called them to be his disciples. They left their boats in the care of Zebedee and the hired servants and followed him.

In the fourth Gospel we read that Andrew had been a disciple of John the Baptist. According to this account, Jesus had met Andrew during John's ministry at the Jordan, and Andrew had brought his brother Simon, who was no doubt also a disciple of John, to Jesus. (John 1:35-42.) This explains the immediate response which the brothers made to Jesus's call by the Lake of Galilee. Already impressed by his words and ripe for his summons, they made the great decision to leave all and follow him.

The other two, James and John, were possibly cousins of Jesus.* They knew Jesus, therefore, and were prepared for his call. In John's story (1:40) two disciples are mentioned as having heard John the Baptist speak of Jesus as the Lamb of God. One of these two was Andrew; the other may have been John. If so, we have further evidence of John's previous connection with Jesus.

We have information in regard to the call of another disciple. Some time after the events narrated above, Jesus called a tax collector, by name Matthew or Levi. Matthew was sitting at his "place of toll"—that is, a place on the great road from Damascus to the Mediterranean, near Capernaum, where he collected tariff dues from the merchants. We have no record of any previous meeting of Jesus and Matthew, but we may reasonably presume that there had been some prior contact between them.

There seem to have been many who were "disciples" of Jesus in the sense of learners and adherents. Luke speaks in one place (19:37) of "the whole multitude of the disciples." All who believed in him and followed him, seeking to know his teaching, were his "disciples." But Jesus chose from them twelve men who were to be his special followers.

* See page 41.

"He called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:13). These twelve were the men who were closest to him and knew most about him. They were the disciples *par excellence*.

REQUIREMENTS OF HIS DISCIPLES

Something of the requirements laid upon this group may be seen in Mark's statements. He says that the Twelve were chosen "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils" (3:14-15). The Twelve were to be "disciples" and "apostles." The demands made upon them may be inferred from answers which Jesus made to volunteers for service at various times.

One scribe in his enthusiasm vowed that he would go with Jesus anywhere. The Master replied to him: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). No man who loved houses and lands, who wanted comfort, could serve with the little band. They were on the march, going up and down the land, stopping where they might find lodging. Oftentimes no house would

receive them (cf. Matt. 10: 13, 14), and the open fields were their home.

On being invited by Jesus to follow him, another asked permission to remain with his father until his death. Jesus said to him: "Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 9: 60.) Even the sacred ties of filial piety had to give way before the greater duty of proclaiming the kingdom. This was a particularly difficult demand for a Jew, to whom the obligation of his home was very strong. Only those who could leave father and mother and wife for the kingdom's sake could meet the requirements of discipleship.

In the case of the rich young man, Jesus made a different demand—namely, that he sell what he had, give it to the poor, and then follow him. The response of the young man to this demand and Jesus's comment show why the strange requirement was made. The young man "was sad at the saying, and went away grieved: for he had great possessions" (Mark 10: 22). His love for his possessions was too great for him to meet the high demands of discipleship. Jesus's comment upon the incident reveals at once his reason for making the demand upon the young man and his own keen discernment

of the danger of riches. "Children," he said to his disciples, "how hard is it for them that trust in riches to enter the kingdom of God!" (Mark 10: 24.)

The men who had left all and followed him are given by Mark in the following order: Simon Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Canaanite, and Judas Iscariot.

Of some of these men we know very little. There are traditions about them in the early church, but we cannot credit many of them. Even the names of some of these disciples present problems. Matthew is called Levi by both Mark and Luke (see Mark 2: 14 and Luke 5: 27). Mark and Matthew name Thaddaeus among the apostles (Mark 3: 18; Matt. 10: 3). Luke mentions Judas the son of James (6: 16). Matthew adds that Thaddaeus was also named Lebbæus. All this indicates how little is known of some of the men who followed Jesus.

Of Thomas we hear much in John's Gospel. There he is represented as somewhat pessimistic in outlook, but of unswerving loyalty. Simon the Cananæan is called a "Zealot" by Luke (6: 15). This identifies him as one of the extreme nationalistic party in Galilee out of which came insurrections

against the government. Judas Iscariot may have been from Kerioth in Judea (Ish (man) + Kerioth = Iscariot, "man of Kerioth"). If so, he was the only Judean in the company. He must have had possibilities of development in him or Jesus would not have chosen him. He was the treasurer of the little company, and we may conclude that he had outstanding financial ability among the Twelve.

The leaders of the twelve were the fishermen, Peter, James, and John. These formed the inmost circle. They were with Jesus at the healing of Jairus's daughter, on the Mount of Transfiguration, and at the place of prayer in the Garden of Gethsemane. These also are the three who were given new names by Jesus. Simon is called Peter, "A Rock," evidence that Jesus saw a steadfastness in him which others did not see. John and James were called "Sons of Thunder," testimony to their tempestuous natures (Mark 3:17).

TEACHING THE TWELVE

Much of the teaching of Jesus was given to the Twelve. Still more was given to the larger body of the disciples. Jesus did not go about preaching to large miscellaneous companies of people so much as he taught smaller groups who came to him for

more definite instruction. The larger crowds would be satisfied with seeing his wonders and hearing a few words from his lips.

The Sermon on the Mount is a case in point. This is not represented, even by Matthew, as a sermon delivered to a miscellaneous audience. "And seeing the multitudes, he went up into a mountain: and when he was set, his *disciples* came unto him: and he opened his mouth, and taught them, saying . . ." (Matt. 5:1). Frequently Jesus went away from the multitude to teach the smaller group of disciples.

The Lord's Prayer is another instance. Luke tells us that Jesus's disciples came to him and reminded him that John had taught *his* disciples to pray. "And he said unto them, When ye pray, say . . ." (Luke 11:2). Then he gave them a lesson in prayer. He told them the story of the friend who came at midnight asking three loaves to entertain an unexpected guest. He taught them to ask, in order that they might receive. He reminded them that their Father will give good gifts, even as earthly fathers give gifts to their asking children. The lesson was a lesson for the inquiring group, perhaps only the Twelve, who came seeking light.

In Matthew's Gospel we learn more of Jesus's way with the disciples. Following the parable of the sower and the field, the disciples came and asked directly as to Jesus's reason for talking in parables. Jesus answered: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:12.) The disciples will pierce the mystery, and learn what the apparently obscure sayings mean. Doubtless many times, when the Twelve inquired, he explained his sayings.

This suggests that there may have been many sayings of Jesus which have not come down to us. (See John 21:25.) A few are preserved elsewhere. In talking to the elders at Miletus, Paul quotes one such saying: "Remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35.) In the tour with the disciples through the Syrophenician country and through Northern Galilee, how many things he must have told the Twelve which we have not in our Gospels! It is not without significance that Peter's confession at Cæsarea Philippi follows soon after the end of that tour. Writing many years later, the evangelists recorded only those sayings which made the most vivid impression on their minds.

THE CONFESSION OF PETER

This confession of Peter is suggestive of much that we should like to know about the relations of Jesus and his disciples. From the first, Jesus seems to have avoided any reference to his Messiahship. He forbade those whom he healed to proclaim him as Messiah, and he discouraged enthusiasts who would have hailed him as such. Yet we cannot escape the impression that it was the question of Messiahship and its meaning that loomed so large in his own mind even as early as the days of the temptation.

If Jesus was concerned to preserve the true conception of the kingdom, would he not also be interested in securing a proper conception of the Messiah? Would he not, then, seek to lead his disciples to see what the characteristics of God's Anointed Messenger would be, and thus bring them to the point where they would spontaneously recognize him as the one who should bring in the kingdom? This seems to have been what occurred.

Near Cæsarea Philippi Jesus pressed the Twelve for their estimate of him. Why? Their answer would indicate the extent of their understanding of his teaching. If they still expected Messiah as a

political leader, as a mysterious wonder worker from the skies, they had missed his point. But when Peter burst out with his fervent words, "Thou art the Christ," Jesus was overjoyed. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16: 17.) Simon's insight was of a piece with the revelation which had come to Jesus himself, a true appreciation of the character of God's Anointed. But it had come to Simon as the culmination of a period of association with Jesus and of learning at his feet.

Perhaps this is the real heart of Jesus's teaching, his influence over his disciples. What we have said in a previous chapter about the effect of his personality upon these twelve men may be recalled here. Their hearts burned within them as they talked with him by the way, and their later high estimate of him, when they preached of the Risen Lord, is evidence of the tremendous effect which he had upon them in the "days of his flesh."

TRAINING THE TWELVE

A word must be said about Jesus's sending forth of the Twelve as missionaries. It is often assumed that he sent them out because he saw opposition

gathering and he feared that his end was near. In other words, he sent them out as a measure of expediency, although they were not ready for such freedom. This can hardly be true, for Mark tells us that Jesus chose the Twelve, not only that they might be with him, but that "he might send them forth to preach, and to have power to heal sicknesses and to cast out devils." They were chosen for this express purpose, and he must have trained them for this end.

When he did send the Twelve forth for their first missionary work, he limited their commission to the essentials with which they could be trusted. They were to go only to Jews, proclaim the coming kingdom and do beneficent works. There is no indication that they were to explain the kingdom. They were not ready for that. But they might do their works of love, and repeat the message of Jesus that the kingdom of heaven was at hand. (Matt. 10: 5-8.)

The joy with which Jesus received the triumphant disciples upon their return is proof of the importance of their mission in his eyes. They had been successful in more ways than one. They had not only healed and preached, but they were, without question, grasping the message of the kingdom with

a new firmness and confidence. The Mission of the Twelve precedes the Confession of Peter, and naturally. One learns best by teaching thus. Confronted with the misery and sin of their people, face to face with their countrymen's false ideas of the reign of God, the Twelve learned the inwardness of Jesus's message as they could not have learned it otherwise. They came back to Jesus rejoicing that they had been able to cast out demons; but they had found something more valuable than power to work miracles, even if they did not realize it. Jesus must have detected with joy their new assurance. Was it not at this time that he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. . . . All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:25-27.) Did not their new experience reveal to the Twelve as nothing else had done the real nature of Jesus, and prepare them for the glad confession, "Thou art the Christ?"

There is, of course, another way in which the missionary work of the Twelve is important. They

demonstrated that, however imperfectly, they were capable of doing independent work. They could preach and heal in a way that was not untrue to the Master's purpose. What a comfort this must have been to him who already saw the trend of the times, who knew that he could not long prevent the inevitable consequences of his opposition to legalism and hypocrisy! The time was to come soon when they should be as sheep without a shepherd. Then must they go their own way, and the kingdom's future would depend upon their ability to proclaim the gospel which they had learned from their Master.

Let us close our study of the Twelve by recalling Mark's statement of the purpose of their call: "That they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (3:14-15). We do not know a great deal about most of these men, nothing about some of them, but we may be sure that it was because of their faithful testimony and their even partial grasp of the meaning of Jesus and his message that the new movement did not perish from the earth. A famous hymn of the Church reflects the judgment of Christianity: they were indeed "the glorious company of the apostles."

SUGGESTIONS FOR STUDY

1. Make a list of the Twelve, writing a short characterization of each.
2. Do you think that the instructions given to the Twelve (Matt. 10) are meant to apply to Christians in general, or only to the Twelve on their special mission?

CHAPTER VIII

FROM GALILEE TO JERUSALEM

IN previous chapters we have sketched the course of Jesus's Galilean ministry. We have seen how he went about Galilee preaching and healing, and how he took his disciples beyond the borders of Galilee into the Syrophœnician country and back through the region of Decapolis. We have tried to picture Jesus at work, to set forth his methods of teaching and of his contact with men, and we have sought to interpret the impression that he made upon his contemporaries. Finally, we have considered his way with the disciples. We must now pick up the thread of our story and follow Jesus as he leaves Galilee and sets his face steadfastly toward Jerusalem.

DEPARTURE FROM GALILEE

In the first place, let us inquire **why** Jesus left Galilee. Although our answer must be in many respects conjectural, yet we may arrive at some par-

tial explanation for his final departure from his own country by considering the various hints given us by the Evangelists.

Jesus's ministry in Galilee had been accompanied by popular excitement from the first. The press of the crowds had been even an obstacle to his work. But the crowds were not evidence that his message was accepted. How often did he exclaim over the failure of his own disciples to grasp his meaning! And he lamented the failure of those cities with which he had been most closely connected to receive his preaching: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. . . . And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." (Luke 10:13-15.)

The Gospel according to John gives an incident in the life of Jesus which helps us to understand the popular attitude toward him. John says that after the feeding of the five thousand the people tried to make Jesus king. (John 6:15.) When he perceived the temper of the multitude, he slipped away, and a little later returned home to Capernaum. The excited mob sought him there, and he said cut-

tingly: "Ye seek me, not because ye saw the miracles [that is, not because you were convinced of my message by reason of the signs which I did], but because ye did eat of the loaves, and were filled." (John 6: 26.) Then he bade them labor not for the meat which perisheth, but for spiritual food.

The materialistic interests of the people prevented them from accepting Jesus. Their nationalism, intense, unreasoning, moved them to seek in him a leader of a political movement, and such leadership he rejected with all the power of vigorous language. His kingdom was not of this world, as he was later to tell Pontius Pilate; his aim was the creation of a spiritual kingdom in which the will of God should be done. This aim was thoroughly incompatible with the crude and materialistic notions of the people. John says that "from that time many of his disciples went back, and walked no more with him" (6: 66). It may well have been that there were many even in the group of his disciples who had believed that his mission was political and national. His plain words, spoken in the synagogue at Capernaum (John 6: 59), dispelled their illusion, and some saw, for the first time perhaps, that his way was not their way. His purpose now seemed to them vague, fantastic; they would have no more

of this dreamer. Jesus is said to have turned to the Twelve and asked: "Will ye also go away?" Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life."

But Jesus continued to attract crowds, and popular interest in him did not diminish. Moreover, we have no reason to suppose that only the Twelve remained true to him. Paul later speaks of more than five hundred "brethren" to whom Jesus appeared after the resurrection (1 Cor. 15:6), and many of these were doubtless Galileans. But the Twelve must have needed especially at this time the instruction which Jesus had opportunity to give them on the journey into Northern Galilee and the regions of Tyre and Sidon, which they took at this time.

At the conclusion of that tour with his disciples, Jesus prepared to go up to Jerusalem. There was urgent reason for this aside from the recent defection of some of his followers. The opposition of the religious leaders was becoming bitter and, more dangerous than that, political opposition was developing. Herod Antipas, cruel and lecherous ruler of Galilee and the region "beyond Jordan," had foully murdered John the Baptist at the request of a dancing girl. He would not hesitate to repeat his crime,

and he was aroused over the preaching of Jesus. Perhaps his disquiet had been increased by the mission of the Twelve. One man's work might be disregarded, but the tour of a group of men looked like organized rebellion. "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." (Luke 13:31-33.)

The last words show that Jesus entertained no illusions as to his end in Jerusalem. And yet he would not turn aside from this last attempt at the "beloved city." His intense interest in the city of his people is attested by his pathetic words. Indeed, the holy city, the city of David, had been the scene of murders before now. The bitter irony of his saying must have cut his Pharisaic hearers to the heart: "It will not do for a religious leader, for a messenger of God, to be murdered anywhere but in God's holy city!" He must go up, even to be killed. But his ironic manner hardly conceals the desire

with which he desired the welfare of the capital of his nation. He longed to make one more effort at her salvation.

THE ROUTE

The three Evangelists, Matthew, Mark, and Luke, mention the departure of Jesus from Galilee. The first two indicate that Jesus went through the country beyond Jordan. (Matt. 19: 1, 2; Mark 10: 1.) Luke records an incident that happened in Samaria. It is impossible for us to trace the route by which he went up to Jerusalem and to locate the scenes of all the incidents and teachings which took place between this time and that of his entry into the city. The most probable supposition is that the next few weeks—or even months—were spent in villages of southern Galilee and Judea, including a journey through Samaria and Perea. It is possible that some of the incidents of John's Gospel also belong here. (John 7: 11-52.)

Not all of the material given in the Gospels and assignable to this period can be mentioned in our brief space. Luke has a long section here (9: 51 to 18: 14) which is not found in the other Gospels. We shall note only two or three important incidents of this period.

DISCIPLESHIP

Luke tells us of a mission of **seventy** very similar to the mission of the Twelve (Luke 10:1-24). This indicates that there were additional disciples whom Jesus could send out on such work. There is considerable mention of discipleship and its requirements throughout this section.

The man who would follow anywhere, the man who would come when his father died, the one who must first tell his family good-by, are grouped together by Luke (9:57-62). Elsewhere (14:26) Jesus speaks of the cost of discipleship: "If any hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The disciple must **count the cost of his discipleship**, lest he be like the man who begins to build and is unable to finish, or like the king who fights without reckoning the strength of the enemy (14:28-33). His disciples are not to fear them which kill the body. Everyone who confesses him before men shall the Son of Man confess before the angels of God. When the disciples are brought before human tribunals, they are not to be anxious, "for the Holy Spirit

shall teach you in that hour what ye ought to say” (12: 11, 12).

WARNINGS AND OPPOSITION

If these teachings concerning discipleship reflect a demand for admission into the company of his followers, they also indicate Jesus’s realization of the nearness of the end. The disciples were expressly warned to watchfulness and faithful stewardship in view of their Master’s departure from them (Luke 12: 35-48). Jesus’s audiences were bidden to observe the signs of the times (12: 54-59) and were warned of approaching calamity (13: 1-9). Finally he expressly spoke of his death, using language which we have already quoted and the words of his famous lament over Jerusalem (Luke 13: 31-35). His warnings were given point by the hostility of rulers and teachers. He was accused of casting out demons by the aid of the prince of demons—that is, of being himself in league with the Evil One (Luke 11: 14-26). Pharisees demanded a sign, which Jesus refused to give (Luke 11: 29-32). Jesus dined with a Pharisee whose supercilious air because his guest had not performed the usual ceremonial ablutions provoked one of his most biting attacks on Pharisaic inconsistency.

"And when he was come out from thence, the scribes and Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth." (Luke 11: 53, 54.)

SOCIAL TEACHING

But while the incidents and teaching of this period are shadowed by expectancy of the day of trouble, yet some of the greatest of the Gospel sayings and stories are to be found here.

The three Evangelists agree in putting much of the social teaching of Jesus in this section of his ministry, as his word on divorce (Mark 10: 2-12; Matt. 19: 3-12) and his sayings about riches (Mark 10: 17-31 and parallels in Matthew and Luke). Luke gives his parables concerning wealth—namely, those of the Rich Fool (12: 12-21), of the Steward (16: 1-12), and of the Rich Man and Lazarus (16: 19-31).

OTHER TEACHING

Among other subjects of his teaching during this period we may notice three: the virtues of patient persistence in prayer, of humility, and of kindness. The first is enjoined by the Parable of the Impor-

tunate Friend (Luke 11:5-9). Humility is taught in his discussion of conduct at a feast (Luke 14:7-14) and in the Parable of the Publican and the Pharisee (Luke 18:9-14). Kindness is the subject of the famous story of the Good Samaritan (Luke 10:25-37). These three virtues of persistence in prayer, humility, and kindness are grouped together here because they illustrate the way in which Jesus inculcated a gentleness which was at the same time aggressive, and created a character which really deserves the title of "the terrible meek."

There were more majestic notes sounded during the short period which elapsed between the departure from Galilee and the beginning of Passion Week. At no other time did Jesus insist more upon the justice of God, whose ways are beyond our understanding (Matt. 20:1-16; Luke 18:1-8). And this time would be memorable for us even if he spoke then only one short chapter of Luke (15), the one which tells of the Lost Coin, the Lost Sheep, and the Lost Boy.

PERSONAL INCIDENTS

Finally, there remain to be noticed several incidents which shine pleasantly in days which are under the shadow of approaching calamity. Jesus is pic-

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tured with children, in the home of friends, and in company with men responsive to his message.

Little children were brought to him, and he blessed them and declared that they were symbols of the kingdom (Mark 10: 13-16 and parallels). In Bethany he was entertained in the home of Mary and Martha, and his wise words to perturbed Martha are preserved by Luke (10: 38-42). Finally, we have two incidents which happened at Jericho. A blind beggar who refused to be quieted when told that Jesus passed by was healed (Mark 10: 46-52); and Zaccheus received Jesus with joy and freely gave proof of his conversion with his goods (Luke 19: 1-10).

From Jericho Jesus went up to Jerusalem, but before we follow the story further we must pause to recall the previous relations of Jesus with the holy city.

SUGGESTIONS FOR STUDY

1. The student will profit by weighing the several theories of the location and length of the ministry described in this chapter.

2. Collect and arrange by subject matter the social teachings recorded by Luke in this section.

CHAPTER IX

JESUS AND JERUSALEM

JESUS approached Jerusalem with no illusions as to the prevailing attitude of the city toward him and his mission. On other occasions he had appealed to the people of the capital and had tried the temper of their leaders. For most of our information concerning Jesus's ministry in Jerusalem other than during his last week, we must look to the fourth Gospel. In this chapter we shall review the record which this Gospel gives us of the Master's work in Jerusalem, in order that we may be prepared to study the full accounts which all the Evangelists give of the last crowded days of his life.

JOHN'S ACCOUNTS

A word should be said in explanation of this method of presenting the material. Many attempts have been made to weave the accounts given by John of Jesus's visits to Jerusalem into the narrative of the Galilean ministry which we find in Matthew,

Mark, and Luke. The present writer does not attempt this. To do so successfully would be to present a continuous story arranged in the order of happenings as one would like to see such a story presented. Our knowledge, however, is not sufficient to enable us to place definitely the time and circumstances of each of the visits to Jerusalem which John records. There are indications which make it possible for us to give some order to the material, but any complete dovetailing of the records of the Synoptics and of John seems to involve much mere speculation.

The account which John gives of the interests and attitudes of the people and leaders in Jerusalem is in line with what we should expect after a study of the history of the times. Before recounting the different incidents let us recall two things about Jerusalem. First, the city was intensely Jewish. There was not the intermixture of foreigners that existed in Galilee, and consequently not the broader interests and sympathies which often come with larger contacts. Secondly, the Temple was the center of the capital's life, and the interests of the city were more exclusively religious than were those of Galilee. We should expect, therefore, that theological questions would bulk larger in the minds of both

people and leaders than in the northern country, where traders from all the Eastern world mingled with foreign soldiers in the streets of Galilean towns. These two characteristics appear prominently in the accounts given us by the fourth Gospel of Jesus's visits to Jerusalem.

A VISIT TO A FEAST

The first story John tells that may be identified as belonging to the period of Jesus's Galilean ministry is of a visit to an unnamed feast when an infirm man was healed at the pool of Bethesda. (John 5: 1-47.) Coming into the porches surrounding the pool of Bethesda, where, according to many ancient manuscripts, people believed the water to be periodically moved by the touch of an angel and at such times to have healing powers for the first to step into the pool, Jesus found a man who had been "infirm" for thirty-eight years. At a word from Jesus, the man took up his bed and walked away healed.

Adherents of the specially religious party (John refers to them as "the Jews") raised with Jesus the question of healing on the Sabbath. In answering this question, Jesus asserted that he worked with his Father, and his questioners were moved still

more against him on the ground that he had added blasphemy to his crime of breaking the Sabbath.

One may notice that the charge of blasphemy is early urged against Jesus in Jerusalem. This serious accusation, which was later to be brought against him in the court of the high priest, was already being talked by his opponents in Jerusalem. It was natural that they should not forget, and that they should watch him on later visits for further evidences of what was to their minds a most heinous sin.

THE FEAST OF TABERNACLES

John's next record of a visit to the city was on an occasion of the Feast of Tabernacles (7:2 to 8:59). His brethren, who did not believe in him as prophet or Messiah, urged him to go up to the feast and present his claims there. Apparently, they felt that in the capital alone should any such claims as Jesus made for himself and his message be decided upon. Jesus would not go at first, but later went up secretly.

In Jerusalem, the opposition was more pronounced than on the previous visit. Jesus was the subject of discussion before he appeared, but knowledge of the bitter attitude of the leaders restrained ordinary

people from public mention of him. Later, when Jesus appeared and taught openly, some were perplexed. Did the rulers indeed believe him to be Christ, that they allowed him to speak openly? Others, perhaps newcomers, who had heard of no serious intention to harm him, openly scoffed at his reference to plots against his life. But the city was stirred by his presence.

Two points in regard to him were debated at this time. One was the old charge of breaking the Sabbath. In this one charge, as we have seen, was summed up the whole problem of Jesus's relation to the Law of his people. His principle of the Law as the servant of man, rather than man as the abject slave of the letter of the Law, brought him into direct and deadly conflict with the most pious men of his nation. In addition there was much debate, evidently inspired by intimations that Jesus might be Messiah, as to how Messiah was to appear and whence he was to come. It was held by some that the Messiah would appear suddenly, while Jesus was known by all to have lived for many years in an obscure Galilean village. Moreover, the very fact that he was from Galilee seemed to many conclusive evidence that he could not be even a prophet.

Over such questions did the religious leaders of

Jerusalem dispute. Only among the common people was there appreciation of the fact that a man's work is more important than his origin or the manner of his coming (John 7:31). Nicodemus, indeed, pleaded for a fair hearing, but he was dismissed with the sneer that he must be from the same country and defending his fellow-Galilean. In such an unhealthy atmosphere the clear, buoyant teachings of him who loved to preach in open fields and by the waters of his northern lake could not take root.

With manifest hostility on the part of the leaders, there was evident perplexity on the part of common people. They were troubled by the attitude of the rulers, who violently opposed him but dared not lay hands on him. They were divided among themselves, some being willing to mob him, others defending him. Even soldiers sent by the priests to arrest him came back declaring that he did not speak like a man. The Pharisees in disgust declared that the multitude could not be depended upon for good judgment anyway—they were accursed.

AT A FEAST OF DEDICATION

Yet another visit to Jerusalem is described by John (9:1 to 10:39). This time he came in the winter at the time of the Feast of Dedication, a feast in re-

membrance of the rededication of the Temple in the days of Judas Maccabeus. On this occasion Jesus healed a man who had been blind from his birth. Again it was the Sabbath, and the Pharisees were divided among themselves as to whether it was right or wrong to do such work upon that day. Some even did not believe that the man was blind, and his parents were summoned. They admitted that their son had been blind, but refused to commit themselves as to how he had received his sight. The man who had been blind was called in and questioned, but he steadfastly refused to say that any could heal the blind who was not sent of God. "And they cast him out."

Opposition to Jesus had by this time crystallized in Jerusalem around a central point, the Messiahship. To claim this for the Galilean teacher was to invite excommunication. While we hear little in Galilee about Jesus's Messiahship, neither Jesus nor others raising the question during the greater part of that ministry, it was inevitable that the problem of his mission and authority should be foremost in Judea. The implications of his teaching would be caught there more quickly than in districts where theological questions were less discussed and less esteemed.

And where the religious party raised such questions, Jesus would himself speak more plainly.

On this visit he is reported to have said plainly: "I and the Father are one." At this, members of the religious party took up stones to kill him. This was the punishment of blasphemy (cf. Lev. 24:16), and his words were so offensive that they did not think to wait for legal proceedings. At last he had declared himself so clearly that there could be no more truce for the more zealous of the religious party. They had come to a definite parting of the ways with this man of Galilee, who spoke of God in such terms. He who claimed to be Son of the Highest and one with him could find no followers among men whose proudest boast was their allegiance to the Pharisaic interpretation of the doctrine of one God. And Jesus "went away again beyond Jordan."

IN BETHANY BEYOND JORDAN

It was fitting that at this crucial time Jesus should go back to the scene of John's first baptism. There he had been baptized of John, and the Spirit of God had descended upon him with overwhelming power. There he had been assured that he was well-beloved of the Father and that he was surely called to speak in his name. Therefore from the angry faces in

Jerusalem he turned to the quiet place where he received the baptism of that Spirit, whose symbol is a dove.

In all probability the Feast of Dedication mentioned here was the one occurring in the last winter of Jesus's life. He may have entered Jerusalem for this feast at the end of the leisurely journey from Galilee which was described in the previous chapter. If so, we can reconstruct the order of events from this time on with more certainty than heretofore.

RAISING OF LAZARUS

After some time in the wilderness country, Jesus returned to Bethany, near Jerusalem, where lived Mary and Martha and their brother, Lazarus. John's story concerning the raising of Lazarus explains, if it is to be placed here, the pitch of popular excitement in Jerusalem when Jesus appeared during Pass-over week, and the determination of high officials to compass his death.

John tells us that Lazarus, the friend of Jesus, was sick in Bethany, and died before Jesus came. Jesus arrived at last only to be greeted by the weeping sisters, who declared their faith that, had he been there in time, he might have saved their brother's life. Then John tells the dramatic story of the rais-

ing of Lazarus, describing even the emotion of Jesus as he walked to the grave of his friend.

Such news spread as one might expect, and the excitement attained such proportions that the highest officials in Jerusalem were at last aroused. To permit such popular disturbance was to invite Roman interference. Who knew at what time the followers of Jesus might raise the standard of a holy war, proclaiming their new Messiah? At just such times did Rome step in, and her interference often meant loss of power on the part of officials incompetent to maintain peace. It were better for one man to die, said the high priest Caiaphas, than for the whole nation to perish. This he said to hearten his colleagues who might have scruples about executing a man who wrought good works, as did the Nazarene. And the fourth Evangelist remarks that his words were wiser than he knew, for they expressed what really happened in the providence of God: "He prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad." (John 11:53.)

From this time until the time of the Passover Jesus came no more into Jerusalem, but remained in the hill country east of the Jordan quietly awaiting

the time of his last great summons to the Holy City.

THE DINNER AT BETHANY

At last the great festival of the Jews was at hand. Jesus went first to his friends at Bethany, and there attended a feast where Lazarus was a guest. Only one incident of this feast is recorded. Mary, doubtless the sister of Lazarus, anointed Jesus's feet with precious ointment, and Judas raised his voice against such needless "waste." Jesus's reply was ominous: "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always." (John 12:7, 8.) On the next day he entered Jerusalem.

SUGGESTIONS FOR STUDY

1. Make a list of the visits of Jesus to Jerusalem recorded in the fourth Gospel.
2. Contrast the fourth Gospel with the Synoptics as to places of Jesus's ministry, manner of his teaching, content of his teaching concerning himself. How do you account for these differences?
3. What was the attitude toward Jesus of the people of Jerusalem, the priests, the Pharisees?

CHAPTER X

THE LAST EFFORT TO WIN THE HOLY CITY

As the student comes to the last crowded days of Jesus's ministry, he finds the record surprisingly detailed. Mark, for example, devotes six of his sixteen chapters to the last week and its outcome. Someone has reminded us that the Gospels were written when the early Church was threatened by persecution, and that the writers may, for this reason, have dwelt at such length upon the trying days when Jesus endured hardness as a good soldier and failed not to give a reason for the faith that was in him.

ENTRY INTO JERUSALEM

The populace was excited by news that Jesus was coming to Jerusalem for the Passover, and awaited his coming with eager expectancy. Jesus deliberately prepared to make his very entry into the city a declaration of his mission. To this end he chose to ride on an ass borrowed from one of his friends.

"In the East the ass was, as it still is, a fine creature, as large as a small horse, and often very handsome with its rich saddle, its dangling tassels, and its bridle studded with shells and silver. Great men rode upon asses. Jair the Gileadite, the judge of Israel, had thirty sons who rode on thirty ass-colts. When kings went forth to war, they rode upon horses; when they went on peaceful errands, they rode upon asses; and that ancient oracle made the King of Zion come riding upon an ass because he was the Prince of Peace."

The ancient oracle referred to in the quotation is the word of Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9.)

In a manner recalling these ancient words, Jesus rode into Jerusalem. Crowds were waiting for him, and hailed him with loud cries. They strewed palm branches before him, and shouted: "Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosannah in the highest." (Mark 11:9-11.) The multitude had caught the significance of his entry in the manner indicated in a prophecy

recognized as Messianic; but they had not understood the real purport of the prophecy, or of Jesus's choice of this particular prophecy as a guide for his dramatic entry. When they did finally understand why he entered upon an ass rather than upon a war horse, they cried, "Crucify him."

The crowd followed Jesus into the city, doubtless expecting some great thing. But Jesus only entered the Temple, looked round about him, and went out, returning to Bethany with the Twelve. The multitude remained, probably disappointed at what must have seemed an anticlimax to the Messianic entry.

CONTROVERSIES

The three following days, Monday, Tuesday, and possibly Wednesday, were filled with arguments and teaching in the Temple courts. Each night the Master and his twelve disciples went out of the city, perhaps lodging in a separate place each evening for fear of disturbance by the authorities.

On Monday Jesus challenged the authorities by driving out money changers and peddlers from the courts of the Temple. In these courts men were selling doves and oxen for sacrifices, and money changers exchanged the foreign coins brought by Jews from abroad for the money which alone was accepted

in payment of Temple dues. Jesus objected not only to the presence of worldly business within the the sacred precincts, but also to the cheating that went on. Here in the Temple, a house of prayer for the Jewish race, men cheated their own brethren in the name of religion. Moved with deep indignation, Jesus drove out sellers and money changers and turned loose their oxen and doves.

The Pharisees, on the next day, demanded by what authority he took such a high-handed course. Thus, long ago, the priest at Bethel had demanded the authority by which Amos denounced the established worship. The question involved is fundamental: Where do we find final authority in religion? The scribes would have answered that final authority is in the Law and in the interpretations of the rabbis. The priests would have found authority in the institutions and rites of Israel, in the ceremonial Law of the Old Testament. Jesus struck at the root of the matter. He asked what, at first sight, seems an irrelevant question: "The baptism of John, was it from heaven, or of men?" (Mark 11:30.) John had been unrecognized by official Judaism. He did not cite rabbinical nor priestly precedent. Did he have authority for what he did? Jesus put squarely before his questioners the dilemma: either

they must deny the authority of John (and likewise of himself), or they must admit that ultimate religious authority is in communion with God, not in human institutions. The shrewd authorities refused to answer at all.

Another theological attack was made upon him by the Sadducees, materially minded Jews, who asked Jesus a half-serious question about the resurrection. They could not conceive of a future world in other than material terms, therefore they denied its possibility. So they asked Jesus about the status of married persons in the world to come. He replied that they were thinking of the future life in erroneous terms: God is not the God of dead matter, but of living souls. The future life must be thought of in terms of the spiritual.

A yet more dangerous attack was from the standpoint of political allegiance. We have already seen the significance of Jesus's saying about the coin of Cæsar. We need only recall that, when the questioners handed Jesus a coin bearing the inscription, "Tiberius Cæsar, the son of the deified Augustus," Jesus said, in substance: "If you receive money and protection from Cæsar, you ought to be willing to pay for it; but don't forget that you receive everything from God. Pay him what you owe him."

The men who sought to entrap Jesus were Pharisees and Herodians, the first not in favor of revolt, the second avowed friends of the Romans. Jesus's answer was an open challenge to them to give a reason why they who grew fat under Roman domination should protest against Roman taxation. No wonder that they "marveled, and left him, and went their way." (Matt. 22:22.)

JESUS'S OFFENSIVE AGAINST LEADERS

Jesus did not content himself with meeting the attacks of his enemies. By an adroit question he attacked at once their shallow thinking and their national bigotry. "How say the scribes that the Christ is the son of David?" he asked. "For David himself said by the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" (Mark 12:36, 37.) The scribes had no answer, but they could hardly have missed the inference that the Messiah was more than a Jewish ruler promoting Jewish interests and prejudices. We do not wonder that Matthew tells us: "Neither durst any man from that day forth ask him any more questions" (22:46).

Against the religious leaders Jesus directed certain of his most searching parables, justifying his own mission to outcasts and sinners. A man sent his sons to work in his vineyard. One refused to go, but later repented and went. The other agreed to go, but went not (Matt. 21:28-32). Another story was of a king who invited many to the marriage feast of his son. The invited guests spurned the invitations, and the king filled his table with humble people from the highways and hedges. (Matt. 22:1-14 and Luke 14:16-24.)

Speaking more openly yet, Jesus told of a householder who planted a vineyard and spent time and money on it. The husbandmen to whom he rented it not only refused to pay him, but beat his servant whom he sent to collect his rent. He sent other servants, who were beaten or killed. At last he sent his "beloved son," saying, "They will reverence my son." But the husbandmen took him and killed him also. And Jesus added: "What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others." (Mark 12:1-12 and parallels.) This was too plain to be tolerated, and we are told that but for fear of the people the rulers would have laid hold on Jesus. His parable held more than a sharp thrust

at the rulers. God's "Beloved Son"—the enemies of Jesus had something to think about when they "left him and went away."

The parables of rebuke were followed by yet stronger language. Jesus attacked especially the evil of religious leaders who were destitute of piety and charity. Their sin was heinous because of their exalted place. (Matt. 23 and parallels in Luke.) They said, and did not. Their interests were in the formalities of religion, in niceties of language, and in accurate tithing, but they missed the heart of the matter. Learned men did not make their scholarship a blessing to the common man, but kept their learning as a private possession which profited them nothing and which they would not share. Even the missionary zeal of many scribes and Pharisees was selfish, and the convert was trained in bigotry and hypocrisy until he was worse than his teachers. Worst of all, some used their religious pretensions and positions as a cloak and instrument of greed. They cleaned the outside of the cup and of the platter, but within they were full of extortion and excess. Such men would naturally be anything but friends of true prophets. Their lip service to martyrs of the past was ironical evidence of their own attitude. A former generation

had slain the prophets; this generation built their tombs.

The most terrible of all the speeches of Jesus ended with a sob. His voice must have broken as a sense of the doom of the beloved city overpowered him. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

CONCERNING THE FUTURE

The last words are a key to most of the discourses contained in the thirteenth chapter of Mark and in the twenty-fourth and twenty-fifth chapters of Matthew. As Jesus went out of the temple, the disciples admired the great stones in the buildings. "There shall not be left here one stone upon another, which shall not be thrown down," replied Jesus. Later, on the Mount of Olives, some of the disciples inquired as to his meaning. Jesus told them in plain language that false national leaders would raise the standard of revolt, and the result would be wars and rumors of wars. His followers would be persecuted, and many would fall away. Finally, in language

which the Evangelists Mark and Matthew report guardedly, he tells them plainly that the end of the age in which they lived * would be when Roman armies compassed Jerusalem about and laid waste the Temple.

This actually took place in 70 A.D., when the Roman general, Titus, after a terrible siege, captured and destroyed the city. Christians of that day must have recalled Jesus's exhortation to his disciples to pray that the flight should not be in winter, and his solemn warning that "in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark 13:19.) That which Jesus prophesied came to pass: a nation, rejecting its spiritual mission to follow after false leaders, who sought narrow personal and national ends, fell, and its place was taken away.

Coupled with these predictions of the end of the age for the Jewish nation, the Evangelists give us certain sayings and parables of Jesus concerning that "far-off divine event toward which the whole creation moves." Of the time of that final consummation no man knoweth. The duty of all is to watch.

* This is the translation of the expression "end of the world" in Matthew 24:3.

Three parables are given by Matthew in this connection: of the servant who is set over the household during his lord's absence, of the ten virgins, and of the talents. The point of all is watch, improve the time, be faithful to the trust.

Finally, Matthew gives us his picture of the Great Assize. All commercial theories of reward and punishment are banished by the discriminating word of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There is no finer expression of his doctrine that righteousness is a disposition of the heart than is given in this picture of the astonished good and the astonished wicked alike protesting that they knew not the presence of Christ.

SUGGESTIONS FOR STUDY

1. Make an outline of events recorded of each day in Passion Week, showing information contributed by each Evangelist.

2. Review carefully the questions asked of Jesus, being sure that you have some clear idea of issues involved.

3. In the light of discussion in this chapter and in Chapter VI, write a short paper on "Jesus and the Pharisees."

CHAPTER XI

HISTORY OF A DAY

THE twenty-four hours between Thursday afternoon and Friday afternoon of Passion Week were the most momentous in history. If we were to consider only the effect of these hours upon the arts, this estimate would still be true; for the events of this day have been translated into the greatest of paintings and the most exquisite of music. With a true instinct, Christians have always felt that these last hours were fraught with deep meaning for those who have caught a glimpse of the glory of God as it is in the face of Jesus Christ.

THE LAST SUPPER

The opponents of Jesus had determined upon his death, and already they had been in touch with a disaffected disciple. So well laid were their plans that, in order to have an uninterrupted supper with the Twelve, it was necessary for Jesus to arrange secretly for a room in which to celebrate the Pass-

over. Therefore he sent his most trusted followers, Peter and John, to meet a man whom they should recognize by a secret sign and whom they should follow without speaking until safely within his house. Once there they could make arrangements for this last supper.

During supper, Jesus said plainly to his disciples that one of them would betray him. Their sense of insufficiency is shown in their question: "Lord, is it I?" His only reply to them all was that one of them who then ate with him from the common dish would betray him; but he told John privately by what sign the traitor would be pointed out (John 13:26).

The fourth Gospel tells us that, after supper was ready, Jesus girded himself with a towel and began to perform the office of a servant, washing the feet of the disciples. Even at the last, they needed this final lesson in humility. And one of those whose feet were washed at this last solemn service was Judas, who arose, shortly thereafter, and went forth to deliver up his Master.

There is some uncertainty as to whether the solemn breaking of bread and sharing of wine occurred while Judas was yet present. It was toward the close of the supper that "Jesus took bread, and blessed, and brake it, and gave to them and said,

Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." (Mark 14:22-24.)

What did the symbols mean? We must remember that the Messiah was the Suffering Servant who died to save his people, even as Israel had been intended to save the world, by taking their burdens upon himself, by bearing their infirmities, that by his stripes they might be healed. The broken bread and the poured-out wine were to remind them of this. They were the symbols of the new covenant of which he was the mediator (Heb. 8:8-10; 12:24). They were to think of this when they thought of him. But they were to remember him thus, not only as individuals but as a fellowship. The disciples were the nucleus of a new brotherhood, and this brotherhood was to be continuously offered up for the whole world.

When the little company had sung one of the Passover hymns as a conclusion of the Passover observance (Psalms 113-118), they went out across the brook Kedron to the Mount of Olives, where Jesus was wont to go to spend the night with his disciples in the open.

THE GARDEN OF GETHSEMANE

The disciples needed their recent lesson in humility, but they had not all profited by it; for, on the very verge of tragedy, Peter indulged in vain boasting of his faithfulness. "Before the cock shall finish heralding the morning," said Jesus, "you will have denied me." A little while later the disciples were all asleep, and "the Suffering Saviour prays alone."

Their eyes drugged with sleep after the excitements of the day, even Simon could not watch one hour, and Jesus faced alone the crisis of desertion by his disciples, disappointment and revulsion on the part of the multitude, and the vindictive ignorance of the leaders.

Judas had arranged the betrayal after learning where the band would spend the night. The exact cause of his treachery must remain a mystery. It has been commonly held that love of money actuated him; but the sum which he received, the price of a slave, was pitifully small. Some have argued that he sought to force Jesus to proclaim his kingdom by making further work along peaceful lines impossible; but this explanation rests only upon supposition. All that we can say is that the mystery is only deepened when the facts are fully faced. Even to the end,

Jesus seems to have regarded Judas as he once regarded a rich young ruler who would not give up his gold. His last word to the traitor was, "Friend." (Matt. 26:50.)

As Jesus prayed alone in the little garden, with his disciples sleeping peacefully under the olive trees, he must have seen the torches of the soldiers sent out to arrest him. John has preserved a saying of Jesus to the effect that no man took his life from him, he laid it down of himself (10:18); and this is to be remembered in connection with the hours in Gethsemane. The eleven and Jesus could have escaped in a night's journey to a place beyond the jurisdiction of the Sanhedrin and where the Jewish rulers would have been glad to leave them. No other action would have been so welcomed by the embarrassed friends of Rome. To stay in the garden, well knowing that the traitor and his guards would soon appear, was truly to lay down his life.

ARREST AND TRIALS

The scene of the arrest in the garden has been graven deep in Christian memory by the graphic stories of the four Evangelists. Each emphasizes that the chief priests and rulers had sent out a large company, and these came with torches and armed

A BRIEF OUTLINE FOR STUDENTS

with swords and staves. John shows the Jewish guard nervous and afraid, in contrast with the calm man who met them and asked whom they sought. The traitor greeted his master with a kiss, and the soldiers "laid hands on him, and took him." Peter, awake at last to what was going on, drew his sword (perhaps one of the two referred to in Luke 22:38), and struck out wildly, wounding a servant of the high priest. Luke, with his usual interest in such matters, tells us that Jesus healed the wound. At Jesus's request, the disciples were unmolested, and, terrified at what had happened, they "left him, and fled."

The arrest took place sometime near midnight, and Jesus was taken at once to the high priest's residence. There he was first brought before the shrewd Annas, formerly high priest and father-in-law to Caiaphas, the high priest. Before Annas, Jesus refused to plead, asking only that he be given the ordinary privileges of the accused, the right to be confronted with witnesses (John 18:21, 21).

Following this unsuccessful preliminary examination, Jesus was taken before Caiaphas, and witnesses were introduced to prove that he had attacked the institutions of religion. But the witnesses disagreed among themselves, and little could be made of

their contradictory testimony. At last Caiaphas asked Jesus a direct question, which was in itself contrary to the usage governing such trials: "Art thou the Christ, the Son of the Blessed?" There was no necessity laid upon him to answer, but Jesus quietly admitted that such he was. With great show of horror, the high priest pronounced him guilty of blasphemy, and the council condemned him to death.

In the meantime, Peter had been standing in the courtyard warming himself by a fire. A maid happened by and, recognizing Peter as one she had seen with Jesus, asked him before the bystanders if he were not a disciple. Peter denied any knowledge of the Nazarene. He walked outside, but the maid persisted and pointed him out to all as one who was with Jesus. Again Peter denied, but a kinsman of the man whom Peter had struck in the garden accused him, and Peter, in desperation, broke forth into blasphemies and oaths as to his innocence. At this moment Jesus was led bound through the courtyard. Hearing Peter's wild protestations, Jesus looked at him, and outside a cock crowed in herald of the day. Overcome by the look and the memory of Jesus's words to him only a few hours before, Peter hurried out of the courtyard, and sobbed out his sorrow.

Mark (15:1) indicates that a formal meeting of the Sanhedrin was held "in the morning," when Jesus was formally delivered over to the Roman power. If this was done, it was to lend an air of legality to the proceedings, since night trials were not allowed. But such attempt at formal legalizing of the condemnation of Jesus is only evidence of the rulers' consciousness of how utterly unjust their actions were. We must not, indeed, forget that in a real sense they knew not what they did, and that many acted out of such mistaken zeal as influenced Saul of Tarsus when he went about breathing out slaughter against the Christians; but their confidence does not excuse them. John's conception of the judgment that goes on constantly among men is justification of the world's persistent conviction that these rulers of Israel made here the "great refusal." (John 3:19.)

Death sentence by the Jewish Sanhedrin may have been legal in the eyes of Rome, but an execution could not be carried out except by the Roman authorities. Therefore it was necessary that Jesus be taken before the procurator, Pontius Pilate. Pilate was a man of no very savory record and with little patience for the squabbles of the unruly people whom he governed; but he was a Roman governor and

possessed of something of that spirit of justice which gave Rome her power through her centuries of imperial rule. He refused to condemn the prisoner without inquiring into the accusation.

The Jewish officials, knowing that Pilate would not entertain a charge concerning religious differences, entered a formal accusation of treason against Jesus. He was accused of having advised against paying Roman taxes, and of having claimed to be "Christ, a king." The first charge was pure fabrication; the second had in it enough of truth to make it dangerous. Pilate, however, examined Jesus privately, being concerned apparently about only the second count of the indictment. John's record of Jesus's words to Pilate explain his wish to be lenient (18:36); for the Roman would be little concerned about a claim to any kingdom not of this world. Matthew alone preserves the story of the dream of Pilate's wife, but the account is entirely consistent with the superstitions of Pilate's class, and goes far toward helping us to understand the strange combination of fairness, superstition, and heartlessness shown by the Procurator.

Pilate made three attempts to escape the responsibility of ordering the crucifixion of his prisoner. He first sent him to Herod Antipas, who happened to be

in Jerusalem. Since Jesus came from Galilee, he belonged to Herod's jurisdiction, and Pilate sent the prisoner to Herod with a mixture of motives. He might thus escape responsibility for the condemnation of an innocent man. At the same time, such a polite gesture might reconcile Herod, who was estranged from Pilate (Luke 23:12). But Herod had no intention of taking any responsibility in the matter, and, after he had been disappointed in not being entertained by a miracle, he returned Jesus, mockingly dressed as a king, to the Roman governor.

Following a custom of Passover time, Pilate next offered to release Jesus, much as American governors often pardon some convict at Thanksgiving. But the priests had little difficulty in stirring up the people to shout for another prisoner, a convicted insurrectionist. Barabbas was at least a "patriot"; Jesus had refused to sanction armed resistance to Rome, had even denied his disciples the privilege of fighting for him. "Let him be crucified."

As a last resort, Pilate appealed to their sympathies. It is evident that Pilate, hard as he was, had been touched by the manifest injustice being done to this innocent man; and it may be significant of the attraction of what we would call the "person-

ality" of Jesus that Pilate thought even for a moment that the sight of the prisoner, thorn-crowned and manifestly suffering, might excite the sympathies of the mob. Arrayed in mock finery and wearing the crown of thorns, Jesus was led forth before the crowd, and Pilate, rising for a moment to the real tragedy of the scene, waited for the presence of Jesus to do its work. But the hearts of the mob were hardened, and they cried only the louder for crucifixion.

His last effort to save Jesus by appeal to the mob having failed, Pilate made a show of flat refusal of their demand; but the leaders knew only too well how to overcome his reluctance. They cried out that, if he let this man go, he was conniving at rebellion. Pilate had little wish for a complaint of this nature to be registered at the court of the jealous Tiberias. After all, what was one Galilean peasant more or less?

Therefore the governor, having made a futile gesture of washing his hands of the whole matter, sat in solemn judgment. He used his opportunity for gibes at his Jewish audience, and ordered Jesus to execution. From similar trials, we doubtless know the very words of the order: "Go, soldier; prepare the cross."

THE EXECUTION

Whatever good things we may say of Roman justice must be modified by our remembrance of the heartless way in which prison guards were allowed to maltreat their prisoners. One of the evidences that the Christian spirit has made some progress in our world is that mistreatment of prisoners is officially frowned upon by Western nations.

We shall not dwell on the details of the crucifixion. Some one has suggested that the best evidence that Paul might have been present in that awful hour is that he says so little about it. Those who feel most keenly the tragedy of that death will dwell as little as possible upon its horrors.

On the way to Golgotha a countryman, Simon of Cyrene, was pressed into service to bear the cross, and thus obtained immortality in human history. Around the crosses which crowded the skull-shaped hill outside the city gates were Roman soldiers and sight-seers, but also the faithful women who went to the scene with Mary the mother of Jesus. John was there, and doubtless some of the other disciples were in the crowd. The little group of faithful women and John have seized the imagination of the

Church, and one of the greatest of medieval hymns is the "Stabat Mater."

"By the cross stood Mary weeping,
There her mournful vigil keeping,
Gazing on her dying Son."

Jesus was crucified between two criminals. One of them, Luke tells us, strangely believed in this crucified Messiah, and begged of him a place in Paradise. Some of the crowd mocked Jesus, and bade him come down from the cross. Below, the Roman soldiers gambled for his seamless cloak (John 19:24). The anæsthetic which was offered him, the single mercy of such an awful death, he refused.

Watchers near the cross heard him crying out with a loud voice, and some recognised the words. They were the opening words of one of the great Psalms of his people, the twenty-second in our version: "My God, my God, why hast thou forsaken me?" We do not read that the other words were caught by the listeners; but we may well believe that he was repeating Scripture full of meaning for this hour. The Psalm whose first words were spoken with a loud voice is a psalm of confidence, which rises to a high note of faith: "For he hath not

despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

So Jesus died; and the manner of his going was such that even the mob seems to have fallen silent in wonder as they looked at the quiet face below Pilate's ironic inscription, "Jesus of Nazareth, King of the Jews." The multitude turned away smiting their breasts, and a rough Roman soldier was heard to say: "Truly this man was a son of God."

SUGGESTIONS FOR STUDY

1. Learn something of different theories of the nature and meaning of the Lord's Supper. How far do these seem to answer to the record of the Evangelists?
2. Distinguish carefully the issues involved in the trials of Jesus. Were these trials legal?
3. What were the "Seven Last Words from the Cross"?

CHAPTER XII

THE RISEN CHRIST

FRIENDLY hands took the body of Jesus from the cross, and one who did not have sufficient influence to prevent the crucifixion was able to secure permission to bury his friend in his own garden in a new tomb. Matthew tells us that Pilate placed a guard at the tomb at the request of the Jewish authorities. We may imagine that the Roman governor was also solicitous that the grave might not be the cause or the scene of rioting. The tomb was sealed, and a guard was placed over it.

THE EMPTY TOMB

The sabbath passed in peace. Early on the next morning (our Sunday), at sunrise, Mary Magdalene, Mary the mother of Jesus, and Salome came to the tomb, bringing spices "that they might come and anoint him." "And they were saying among themselves," continues Mark, "Who shall roll us away the stone from the door of the tomb? and looking

up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold the place where they laid him. But go, tell his disciples and Peter." (Mark 16:1-7.)

John has here, as elsewhere in the account of Passion Week, furnished supplementary details which must be added to the story. In the account which follows the usual reconstruction of the Synoptic and Johannine records is adopted.

The women returned from the tomb to tell Peter and the other disciples, and John and Peter ran at once to the sepulcher. John outran the older man, but at the door of the tomb he hesitated, and Peter coming up entered the sepulcher before his hesitating companion. There the two disciples beheld the burial clothes lying where the body had been, excepting the napkin that had been upon Jesus's head. This was lying apart and folded up. John says that the beloved disciple "saw and believed." This must mean that he believed Jesus to be risen, but he adds that as yet they knew not the Scripture which declared that he must rise from the dead.

APPEARANCES OF JESUS

When they had looked about in the sepulcher, the two disciples returned to their home. In the meantime Mary Magdalene had returned to the tomb, and remained without weeping. She was confused and distressed by the vision which she had seen and the words she had heard. She had received no encouragement from the disciples to whom she and the other women had reported their adventure of the morning; their words "appeared in their sight as idle talk; and they disbelieved them" (Luke 24:11). Neither did John and Peter stop to explain their own belief, if they met her on their return. She was alone with her grief. Approaching the tomb, Mary saw two angels who spoke to her and to whom she made her lament: "They have taken away my lord, and I know not where they have laid him." (John 20:13.) Turning from the sepulcher, she saw someone whom she took to be the gardener, and she appealed to him, thinking that he might have removed the body. The stranger spoke only one word, "Mary," and the Magdalene cried out "Master." In glad surprise she would have embraced him, but the Master checked her, and bade her go and tell the good news to his disciples.

Luke adds a story, peculiar to his Gospel, of two disciples walking out to Emmaus, a village five miles west from Jerusalem. The time was Sunday afternoon. The disciples were downhearted and were discussing the recent tragedy as they walked. An unknown man suddenly joined himself to them and asked what they were discussing. Their reply was a little impatient: "Are you a lone stranger in Jerusalem, not to know what has been happening there?" (Luke 24:18, Moffatt's translation.) "What things?" asked the stranger; and they poured out all their story, how Jesus had lived and how he had been executed, adding, "But we hoped that it was he who should redeem Israel." Nor could they resist mentioning the stories of the women who went early to the grave and the report of John and Peter, but they would commit themselves no further than to say that the report of the women "amazed" them. Then the stranger began to rebuke them for their slowness of heart, explaining references in the Scriptures which pointed toward the very thing which had come to pass. So cheering were his words that the disciples urged the stranger to turn aside and spend the night with them at Emmaus. When they sat down to their simple dinner, the stranger took the place of host and blessed the bread and broke it in

such characteristic manner that the disciples recognized their Lord; "and he vanished out of their sight." In glad wonderment they told each other how their hearts had burned at the word of the unrecognized companion, and for very joy they forgot their fatigue and hurried back to Jerusalem to tell their brethren.

In Jerusalem the two from Emmaus found the disciples already gathered together, excited over the news that the Lord had appeared to Simon. Even as they discussed the good news, Jesus stood among them and convinced them that they were not seeing visions or meeting one of the demonic beings in whom the age believed, but indeed holding converse with their Lord.

John (20:26-29) tells of another meeting "eight days" later, when Thomas the Twin was present. Thomas, who had been absent at the former meeting, had refused to accept the report of his companions, declaring, in an exaggeration of earnestness, that he must even put his hands in the wounds of Jesus before he would believe. But when the Master appeared, he did not wait for physical proof, but cried out: "My Lord and my God."

Both the first and fourth Gospels tell of appearances in Galilee. Matthew speaks of a mountain in

Galilee where Jesus gave final instructions to his disciples. John 21 tells of an appearance by the Lake of Galilee, describing in minute detail the appearing of Jesus on the shore while seven of the eleven apostles struggled vainly to secure a haul of fish. The seven (John 21 :2) had gone fishing either to while away the time until they should again meet the Master, in accordance with his words, in Jerusalem, or, more likely, to replenish their depleted treasury. As they were ending a night of futile labor, they saw a man on the shore, and he called to them to know if they had caught anything. When they replied that they had not, he advised them to try on the right side of the boat. Thinking that he might have seen a shoal of fish there, they obeyed him, and the draught of fish was so great they could not draw it in. The Evangelist notes the number of fish which the thrifty fishermen took time to ascertain, even when they discovered that the stranger was none other than Jesus. On shore Jesus pressed Simon Peter as to whether he yet loved him as he had professed. Then to the apostle Jesus gave the supreme sign of his confidence in the commission, "Feed my lambs, feed my sheep."

Luke (24:50-53) concludes his Gospel with an

account of the vanishing of Jesus from a company at Bethany near Jerusalem.

These are the principal accounts of the appearances of Jesus in the days immediately succeeding the Resurrection. Paul gives some others in his famous fifteenth chapter of First Corinthians. A few words need to be said in regard to the general character of the accounts from which we have quoted.

SUMMARY OF RESURRECTION NARRATIVES

In the first place, our study of the Gospels has taught us that we are not dealing with modern biographies, but with booklets written to set forth Jesus as Lord and to encourage a Church facing sore trial and persecution. The writers were not concerned with analysis of sources, sifting of evidence, or harmonizing of reports. Therefore we do not expect the accounts of the resurrection to coincide exactly. If we found such absolute agreement, we should suspect collusion on the part of the Evangelists. On the other hand, we do find substantial agreement as to essential facts. Let us look for a moment at the facts which are set forth or assumed in all the Gospels.

In the first place, the writers are agreed as to the

empty tomb. First the women and then the two apostles came to the sepulcher and went away to report that it was empty. Matthew preserves an attempted explanation by the authorities as to the disposition of the body (28:11-15), and Mary Magdalene seemed at first to think that the gardener had taken the body away (John 20:15). But all accounts agree that Joseph's new tomb was empty on the first Easter morning.

The accounts agree also that Jesus was seen of many. Details may not be exactly the same, but the general impression of any reader is that the Evangelists were absolutely certain that Jesus had appeared to the disciples individually and as a company. Paul adds that he was once seen by more than five hundred brethren, of whom the greater part were alive at the time when he wrote. (1 Cor. 15:6.) The first utterance of the note of joy which was to characterize the preaching of the early Church was in the words with which the disciples greeted the two from Emmaus: "The Lord is risen indeed, and hath appeared to Simon."

Once more, the records make it plain that the appearance of Jesus was not some demonic delusion or some vision of a disembodied spirit. The disciples at Emmaus recognized Jesus by some char-

acteristic manner of blessing bread and breaking it. Mary Magdalene recognized the voice that called her name. The disciples at Jerusalem were given proofs that it was not a vision they saw.

On the other hand, the Evangelists make clear that they do not think of the resurrection as simply the resuscitation of Jesus's body. Even his appearance was changed. Neither the two on the road to Emmaus nor Mary Magdalene recognized him at first. His physical body was raised, but in the process it was changed and glorified. It was not subject to the ordinary laws of human life. Doors were closed in the room at Jerusalem when he appeared in the midst of the disciples. Paul, at a later date, wrote in brilliant fashion of a "transformed" body, and hoped that he would have a body changed and made like unto "his glorious body by the mighty working whereby he is able to subdue all things unto himself."

The agreement of the Evangelists in these important points would indicate that our appreciation of the resurrection faith must be found elsewhere than in controversy over the details of the records, or the nature of the glorified body of Christ. Above all such matters stand two facts: the disciples were more certain that they had met Jesus after that Easter

morning than of any other fact of their faith; and they were filled with a confidence and joy which ever since have been characteristic of Christianity in its creative periods.

EFFECTS UPON DISCIPLES

Even the most casual reader of the Gospels must note the joy of the disciples when they greeted one another with the cry, "The Lord is risen." Their pathetic despair during the dark hours following the crucifixion, a despair all the more terrible because of their former hopes, gave way to a new conviction of the true meaning of their Master and of his teaching. At last their whole experience of him was crystallized around this certainty that Jesus was far greater than they had conceived the Messiah of God. "My Lord and my God," cried Thomas, and his words sum up the first "credo" of the Church.

The burden of all the early preaching of the disciples was that Jesus was "highly exalted" Lord; he was the "Holy One and the Just" (Acts 3:14); the "Prince of Life" (3:15); the chief corner stone (4:11); "A Prince and a Saviour" (5:31). Stephen, in his last moments, declared that he beheld "Jesus standing on the right hand of God" (7:55).

The new outlook of the disciples is reflected in the

early Christian emphasis upon "power." Later, in Paul, we catch the rejoicing that the good news of Jesus is the power of God unto salvation. To the early Christians, friendship with Jesus yet seemed possible, for he was not a teacher of pleasant words who had died long ago, but the Son of God with power. This gospel of power the early preachers proclaimed with joy. By the resurrection from the dead the Father had set his approval upon the works and words of Jesus. In his name, they went forth to make disciples of all nations.

EVEN UNTO THIS DAY

Professor Moffatt has translated the first verse of the book of Acts with happy understanding of the meaning of the resurrection of Jesus. "In my former volume," says Luke according to this version, "I treated all that Jesus began both by doing and teaching." The years of his flesh were but the beginning. In the lives of his disciples, in the fellowship of the Church, in all the channels of life where his words live, by the Holy Spirit he still carries on his work. All who labor with love, seeking to make real in our hurried life the teachings of his ministry here, all who walk humbly and faithfully in confidence that they are in his Father's

house, all who count his continuing friendship dearer than houses and lands, are indeed followers of the risen Christ.

SUGGESTIONS FOR STUDY

1. Study carefully the four accounts of the Resurrection, noting the contribution of each Evangelist and what each adds to the accounts of others. Be sure to consider also 1 Corinthians 15.

2. Read the references in the first chapters of Acts, to the Resurrection of Jesus, and try to discover some things which the resurrection meant to the early Church.

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